



Aboriginal news from across Turtle Island and beyond
November 13 – 18, 2015

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Aboriginal Arts & Culture

Brooklyn Museum adds Cape Dorset prints to collection

'I want Inuit art in Cape Dorset to be known . . . for our future generation,' artist

[CBC News](#) Posted: Nov 12, 2015 2:53 PM CT Last Updated: Nov 12, 2015 2:53 PM CT



Saimaiyu Akesuk and Papiara Tukiki, two Nunavut artist promoting Cape Dorset prints in New York, took some time to check out MOMA's Picasso Sculpture exhibition. (Cheryl Rondeau)

Two Nunavut artists took part in the first cross border public discussion on the legacy of the Cape Dorset print collection in New York City and had their prints added to the Brooklyn Museum's collection.

Cape Dorset's Papiara Tukiki and Iqaluit's Saimaiyu Akesuk both with Kinngait Studios, spoke on a panel at the Brooklyn Museum about their work and the history and significance of printmaking in Cape Dorset.

"I wasn't so ready for this," said Akesuk about speaking at the Brooklyn Museum, "there's so many people out there interested in our art."

For Akesuk, known for her fanciful images of birds and bears, this was her first trip outside of Nunavut to promote her work.

"I want Inuit art in Cape Dorset to be known and for our future generation to know that there is a world out there."



Saimaiyu Akesuk's print *Reflection* is one of the Cape Dorset prints that will be added to the Brooklyn Museum of Art's collection. (Dorset Fine Arts)

The panel was organized in partnership with Dorset Fine Arts in Toronto.

"People look at this work as so incredibly unique," said William Huffman the marketing manager of Dorset Fine Arts in Toronto, who helped organize the talk.

"At the Brooklyn Museum, [prints from Cape Dorset] sit alongside all kinds of contemporary artists and their works," adds Huffman.

Huffman says about 65 people attended the talks this month, a number he hopes will grow as the event becomes an annual happening.

The panel celebrated the 2015 international release of the 56th Cape Dorset Annual Print Collection on October 17. Since its emergence in the 1950s, the Kinngait Studios' annual event has helped to promote Canadian Inuit art globally.



Polar Bear in Camp by Papiara Tukiki, is one of the two Cape Dorset prints added to the Brooklyn Museum of Art's collection. (Dorset Fine Arts)

To mark its partnership with the Brooklyn Museum, Dorset Fine Arts gifted the museum with two prints by Saimaiyu Akasuk and Papiara Tukiki.

The Art Gallery of Ontario's Nancy Campbell moderated the panel which included Brooklyn Museum's Susan Kennedy Zeller and Edward J. Guarino an author, and collector specializing in Native American and Inuit art.

Direct Link: <http://www.cbc.ca/news/canada/north/cape-dorset-artists-brooklyn-1.3316276>

Waubgeshig Rice has to tell real aboriginal stories

[Peter Simpson - The Big Beat](#)

Published on: November 13, 2015 | Last Updated: November 13, 2015 11:14 AM EST

Waubgeshig Rice was a teenager when he discovered Germany's mythological fascination with the "redskin."

Now 36 and a reporter for CBC television in Ottawa, Rice had moved to Germany for a year. On his first day of school, in a land so different than his home on the Wasauksing reserve in Georgian Bay, he caught the attention of "this big group of kids in front of the school."

A bit of background: The 19th-century writer Karl May wrote romantic, and culturally inaccurate, tales of the fictional, courageous Apache chief Winnetou. May's hugely popular stories have been turned into movies and TV shows, and are familiar to most of Germany's 80 million people.

Rice, however, only knew that he was nervous as the gang approached.

"They were all walking towards me and I got a little scared," he recalls, "but the closer they got, I saw they were smiling, and they were friendly." The students, raised on May's fanciful tales, had "heard there was an Indian coming to their school," and "wanted to learn" about this "exotic mystery."

Only later did a friend reveal the Germans had been "disappointed" on that first day, because, Rice was told, "you were wearing jeans, a Metallica T-shirt, and you had short hair. We were expecting a real Indian."

Two decades later, Rice laughs at the memory.

"They were expecting a Winnetou kind of figure. So it was funny, it was worth a laugh, but I knew I had my work cut out for me."

Rice has embraced that work, that educational mission, in two works of fiction, including the 2011 collection of intertwined stories, [Midnight Sweatlodge](#), and the 2014 [novel Legacy](#). The former book considers life on the reservation, while the latter straddles the cultural tensions of aboriginal life on the reservation and in Toronto, Montreal and Ottawa.

“While there were tens of thousands of other Native people in Toronto, they were so spread out that the common city dweller probably would only see a handful on the streets in his or her lifetime,” he wrote in *Legacy*. “Even then, the contemporary living Native specimen would likely be someone panhandling, or down and out on a corner or in a park.” Seeing an aboriginal “walking upright” seemed the exception to people of other cultures, he wrote.

During an interview in an Elgin Street coffee shop, Rice reflected on aboriginals confronting such unfortunate perceptions.

“When you grow up in Canada and enter mainstream society, you automatically have all that baggage attached to you,” he says. “The onus is on you as an individual, indigenous person to change those ideas. . . It’s up to you to educate a lot of people, to tell people what the experience can really be like.”



Waub Rice, novelist and CBC TV reporter, photographed with a Norval Morrisseau painting in the Ajagemo gallery on Elgin Street on Aug. 24, 2015. (Wayne Cuddington/ Ottawa Citizen)

The social problems on reservations in Canada are terrible and well-known — the residential schools, substance abuse, suicide, the murdered women — though Rice paints a warm picture of his own childhood, on the island reservation near Parry Sound. He talks of swimming in the bay, or hanging out with friends at the ball field, listening to rap and metal.

Huh? A CBC employee into heavy metal?

“Definitely I’d say we’re on the outskirts,” he quips.

There's something boyishly agreeable about Rice, even with his tattooed arms, and the long hair fit for a metal band, or a warrior blockade. He's naturally amiable, and seems to lack the instinctive guardedness that could have grown in the son of a culture that has been oft betrayed, and long repressed.

I ask him if, as a writer and CBC journalist, he's aware of himself as a role model for aboriginal kids.

He pauses, and seems flattered. "If I can give an idea to kids of things they can do, yeah, it's a real honour," he says, "I'm mindful of that, and I try to ensure I keep doing things in good, positive ways."

He learned the positive lesson young and, as with so many aboriginal families in this country, the story is rooted in tragedy. Rice's aunt Marion was 20 when she was murdered in February, 1979, a few weeks before he was born.

"Growing up, I knew she had been the victim of this terrible tragedy, but the way my parents and my aunts and uncles taught us about her was who she was as a person, and not as a victim," he says.

His elders set an example not in anger but in "redefining what her legacy was, who she was as a young, indigenous woman. I've always been really inspired by that, the positivity, and the love they've maintained for her. . . We grew up learning about love and respect, and not carrying that negativity with us."

Legacy, Rice's novel, is not about his late aunt, but it is the story of a young Anishinaabe woman, Eva, who leaves the reservation to study in Toronto, and is murdered.

"Individually, her siblings find different ways to rewrite her legacy," he says, quietly, amid the bang and bustle of the coffee shop. A key form of grieving for Eva's family is a reconnection with Anishinaabe traditions, and with the Ojibway language — similar to what Rice witnessed among his elders after his aunt was killed.

That influence was amplified by a protest when Rice was seven or eight years old, when the reservation stopped corporate trucks from removing sand from the island. The peaceful standoff is fictionalized in *Midnight Sweatlodge*, where it ends in death, but there is a moment amid the violence when, Rice wrote, their indigenous "identity came rushing back like a flood. Like white-capping waves off the bay, crashing into the mundane beaches of their spirits."

In real-life, Rice recalls his father wanting to learn traditional drumming, but having only a bass drum adapted from a generic kit. The memory brings a broad smile to Rice's face. "It's this really DIY punk ethic of reclaiming your culture. It's moments like that I think back on and really appreciate how the older generation made sure we knew who we were."

Not so many years later, Rice left the reserve and, eventually, landed on the daily evening news in the nation's capital. It was a revelation, he says, "having this whole world open up to me outside the reserve, and learning that I could be a part of it, that I could contribute to it, and I could do the things that 'white people' did."

He returns to the reservation monthly or so, and would like to move back someday, but for now he seems contented with his life in Ottawa. His wife, Sarah — like him, a child of parents of Anishinaabe and European (though both families prefer to say "Canadian") background — is a business analyst for the First Nations Market Housing Fund.

I ask about kids.

"Not yet. Hopefully someday."

Will the kids have different role models than he had as an aboriginal child?

"They'll see much more positive and inclusive, more accurately represented version of themselves in the mainstream, and that's due to the work that people are doing in all sectors."

As an example he mentions the Montreal Canadiens' Carey Price winning the Vezina Trophy for best goalie in the NHL. I tell him I wasn't aware that Price is aboriginal.

Rice says, "good," because "if that's the first thing you think of, that's tokenism. If that's not the first thing you think about, that's good, we're generally making progress in society."

Progress made, but Rice still has work to do. He's about to take a four-week leave from CBC to finish his next novel, telling another story about what it's really like to be aboriginal in Canada today.

"That's all I've aspired to do, since I was a kid," he says, "to be a storytelling artist."

Then he apologizes for sounding "pretentious." That humility, I think, comes not from working in television, but from a solid upbringing on the reservation.

Direct Link: <http://ottawacitizen.com/entertainment/local-arts/waubgeshig-rice-hastotell-real-aboriginal-stories>

Fiddle music and more at the Métis Society's Family Barn Dance

Bronwyn Scott / Alaska Highway News
November 13, 2015 07:51 AM



Jacqueline Alderking, President of the Fort St. John Métis Society, is expecting about 150 people at the society's first ever Family Barn Dance. Photo By Bronwyn Scott

Live music, family fun and Métis memorabilia are all part of the Fort St. John Métis Society's first ever Family Barn Dance that takes place on Saturday.

Métis fiddler Eric Ashdown of Fort Nelson will be among the musicians taking the stage.

"We're hoping that we will have some people there that know how to jig," said Jacqueline Alderking, president of the Fort St. John Métis Society.

Those in attendance will have an opportunity to learn about Métis heritage, and also the legacy of Louis Riel through a series of photos depicting his story and contribution to Canada.

"We encourage people to come and learn about Aboriginal heritage and what we're all about," Alderking said.

Organizers are expecting about 150 people to attend. Snacks will be provided.

The City of Fort St. John proclaimed Nov. 16 as Louis Riel Day at Monday's council's meeting, and agreed to hang the Métis flag for the week of Nov. 16 in commemoration of Riel.

Alderking was "very pleased" to learn that the city will fly the flag.

"I'm very excited about that, because it's a first for Fort St. John," she said.

The Fort St. John Métis Society, with roughly 800 members, was formed in 1985. In addition to hosting cultural events throughout the year, and providing Métis education and memberships, the group also helps people trace their genealogical history.

"When people come to us and they say, I'm Metis, and I want to get an ID card, then before we issue an ID card, if they don't have their genealogy with them, we will help them go through it to prove that they are Metis," Alderking explained.

"We need proof that they have that heritage in their background, and so we trace their mothers and grandparents and great grandparents, that kind of thing."

The Family Barn Dance will be held at the Immaculata Hall in Fort St. John, which is attached to the Fort St. John Roman Catholic Church at 9504 – 100th Avenue.

Tickets to the dance are \$10 for general admission. Children 10 and under are free.

See more at: <http://www.alaskahighwaynews.ca/fort-st-john/fiddle-music-and-more-at-the-m%C3%A9tis-society-s-family-barn-dance-1.2110778#sthash.U5ZcKivb.dpuf>

New exhibition of Inuit children's art launches in Ottawa

Beth McKenty spent 13 years in Canada's Arctic holding informal art classes in her home

By Sandra Abma, [CBC News](#) Posted: Nov 14, 2015 5:00 AM ET Last Updated: Nov 14, 2015 12:11 PM ET



For 13 years, children of all ages found a place to create at Beth McKenty's home in Frobisher Bay, Nunavut. An exhibition of their work will be on display at the Kevin Dodds Gallery on Bank Street this Sunday. (Courtesy Beth McKenty)

It's Beth McKenty's fervent belief that inside every human being resides an artist.

For more than a decade, McKenty inspired the children of Canada's Arctic to express that inner creativity, doling out brushes and paint, cookies and milk, and lots of encouragement along the way.

Now, an exhibition launching Sunday at the Kevin Dodds Art Gallery and Studio will allow Ottawans to see that creativity for themselves.

When McKenty was in her 60s and early 70s, she spent 13 years living in the Baha'i House in Iqaluit on the shores of Frobisher Bay.



Jennifer Nowdlak and Joanne Idlout are two of the students who took Beth McKenty's art classes. (Beth McKenty)

She'd gone there because she was concerned about the high rate of suicide among young people.

McKenty always made a point of keeping her dining room table clear so that neighbourhood kids could drop by to sketch, paint and enjoy a snack. She said she came up with the idea after seeing some children idly throwing rocks outside her home and inviting them inside for juice and a chat.

'Inside every human being is an artist.'
- *Beth McKenty*

"I'm just going to give each of them a brush and tell them I know inside every human being is an artist," said McKenty. "And when I looked at what they painted, I was overwhelmed."

The little artists' studio that sprouted in McKenty's dining room soon grew, inspiring her to launch a one-woman creative campaign.

With the support of a regional airline, McKenty travelled to the north's farthest-flung communities — with pencils, paint and paper in tow.

Through art, said McKenty, the children she visited were able to express not only the raw beauty of their natural environment and their love for their families, but also their fears, and even the darkness of depression.

Beth McKenty talks about her belief in the power of art0:19

Memories and tears

Today, the 84-year-old great-grandmother lives in a small apartment at The Palisades retirement home in Ottawa. The room is crowded with colourful mementos of the time she spent making art with the children of Baffin Island.

There's a sparkle in her eyes as she sorts through the rainbows, multi-coloured snowmen and self-portraits. But when she comes to a picture of a flower, there are tears.

Jennifer Naglingniq was 13 when she took part in one of McKenty's art classes. McKenty remembers smiling at the end of that day: she had encouraged Naglingniq to transform a mistake she'd made on her paper into a beautiful flower.

A few days later McKenty turned on the radio, and was [plunged into despair](#).



Profoundly affected by the death of one her students, 13-year-old Jennifer Naglingniq, retired teacher Beth McKenty created an anti-violence poster using the girl's own art. (Sandra Abma/CBC)

"I felt literally like wanting to kill myself, the news was so horrible. This girl that I had praised for her painting had been murdered," she said.

Plagued by her grief over the senseless tragedy, McKenty began to question whether her ambitious art project really was improving the lives of the children she reached.

But she rediscovered her sense of purpose when she found the slain girl's painting of the flower a few months later. Using that image, she created an anti-violence poster for schools with the heading "Let's not forget Jennifer."

Exhibition Sunday

McKenty says many of the children who gathered around her dining room table discovered camaraderie and self-esteem. A few even discovered a real hidden talent, and went on to hold art exhibits of their own, she said.

She recently began searching for a way to share the years' worth of art she has stored in her apartment — and she found what she was looking for at Kevin Dodds Art Gallery and Studio at 1101 Bank St.

The exhibition will take place Sunday, Nov. 15. McKenty intends to give away much of art that will be on display.

Corrections

- A photo caption in a previous version of this story mistakenly identified one of two girls seen in a newspaper clipping as Jennifer Naglingniq. The photo actually shows Jennifer Nowdlak and Joanne Idlout.

Nov 14, 2015 11:44 AM ET

Direct Link: <http://www.cbc.ca/news/canada/ottawa/art-teacher-inuit-exhibition-ottawa-1.3318057>

West end residents want River Cree to turn down the volume

Edmonton, AB, Canada / 630 CHED - Edmonton Breaking News, Traffic, Weather and Sports Radio Station

[Scott Johnston](#)

November 13, 2015 07:45 pm



Paul Phillips didn't have to go to the Paul Rogers concert Thursday night at River Cree to hear it. He didn't even have to open his windows in his Lewis Estates home.

“In the past it’s been bearable. Last night it was much louder than it’s ever been so I contacted the River Cree, obviously it was my first point of contact, and was told that ‘well the music will be done by 11’ and I wasn’t happy with that.”

Phillips lives about two kilometers away.

“I’m just glad that it was time of year and we were all indoors with the windows and doors closed, because if we were outside trying to enjoy summer it would have been just unbearable.”

“Between songs you could hear them talking.”

“I could not imagine being in the venue itself.”

The River Cree Casino released a statement Friday in response, and said the temporary venue will be closed by the end of December – the statement said it is a single-layer, non-insulated tent structure.

The statement went on to say a new, permanent structure that would be fully insulated, sound engineered and enclosed in the existing building would be opened in a few weeks – eliminating noise concerns.

“I’m certainly hoping by the middle of December, but I would like things turned down by tonight,” he said.

Wynonna Judd was scheduled to play Friday night.

Direct Link: <http://www.630ched.com/2015/11/13/west-end-residents-want-river-cree-to-turn-down-the-volume/>

Cuthand: Powwows reflect growth and a vibrant culture

By Doug Cuthand, Saskatoon StarPhoenix November 13, 2015



Doug Cuthand

Powwow is a celebration of our culture, and one of Saskatchewan's largest powwows takes place this weekend at the SaskTel Centre.

The fall powwow is sponsored by the Federation of Saskatchewan Indian Nations and is designed to honour the organization's recently elected new leaders. It's also an opportunity to honour veterans soon after Remembrance Day.

Powwows are a part of First Nations culture, with families gathering to celebrate important events. Reserves host powwows throughout the summer, starting in early June and ending before school begins in the fall. A few powwows are held during the fall and winter, including Christmas and the FSIN's fall celebration.

The fall celebration is a major event, attended by visitors throughout Saskatchewan, Alberta and Manitoba. No doubt there will be visitors from the United States, since we have relatives south of the border. The 49th parallel is not our invention, and our people travel to powwows, rodeos and other ceremonies on both sides of the border.

The powwow has evolved over the years, with changes in regalia and dances imported from other tribes. The original dances of the Great Plains are shared by the Dakota, Plains Cree, Blackfoot and Anishnabe.

These dances include the grass dance, which features dancers wearing long fringes to represent the prairie grass. The chicken dancers honour the prairie chicken and their unique dance form. The oldest and most accomplished are the traditional dancers, who dance in a slower manner. They usually are men and women with a long history and knowledge of powwow and traditional culture.

The hoop dance was introduced in the 1970s. It comes from the Pueblo Indians of New Mexico and was picked up by tribes across the U.S. and Canada. The hoop represents the never-ending circle of life. Today, the hoop dance usually is a special demonstration dance. There are only a few accomplished hoop dancers in Saskatchewan.

The jingle dance is a women's dance that began among the Anishnabe of Northwestern Ontario. Dancers wear a special dress with rows of metal cones that jingle as they perform. It's known as a healing dance, and dancers are sometimes called upon to dance for a sick or injured community member. They are also called upon to dance for a grieving family.

The most athletic are the male fancy dancers and the female shawl dancers. The young shawl dancers use rapid steps and stretch out their shawls to represent butterflies. Meanwhile, the fancy dancers perform with abandon at a rapid pace. Often during a dance competition the drummers will try to trip them up, creating an exciting spectacle.

There are two types of powwows - traditional and competition. Competition powwows attract bigger crowds, and contests are held for the best dancers in all categories.

Throughout the summer, really good dancers will travel to big powwows across Canada and the U.S. to compete for cash prizes. Competition events are expensive to put on if

you want to attract the best. The FSIN powwow will have competitions and, because it is an "off season" powwow, it should attract some of the top dancers.

However, for a really nice, laid-back experience, a traditional powwow is hard to beat. There are no competitions, and people come to visit, relax and simply enjoy watching the dancers and singers.

A reserve powwow is usually a relaxing affair, with a whole day before the event dedicated to setting up camp. Many families camp in groups, so setting up and claiming a spot is important. In the old days there would be rows of canvas tents, but today there is a wide variety of tents, trailers and motorhomes. The culture hasn't changed; just the technology.

The growth of the powwow corresponds with the population growth of First Nations. The events today attract huge crowds, so expect the SaskTel Centre to be crowded. The dancers will perform on the lower level and families will claim their territory in the seats. The upper level will be an interesting bazaar of stands that hawk everything from kitsch to traditional crafts.

We were once called the vanishing race, but our population growth and cultural revitalization has created a society that combines the traditional with the modern.

The powwow welcomes all, and I encourage everyone to come out and celebrate with us.

Direct Link:

<http://www.thestarphoenix.com/cuthand+powwows+reflect+growth+vibrant+culture/11514020/story.html>

Aboriginal artist Leanne Betasamosake Simpson to speak at Acadia

THE CHRONICLE HERALD

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Leanne Betasamosake Simpson will read from her creative works in the K.C. Irving Environmental Science Centre Auditorium at Acadia University in Wolfville on Thursday at 7 p.m.

She is a writer, scholar, storyteller and spoken word artist who has worked with indigenous communities and organizations in Canada and internationally on environmental, governance and political issues.

Simpson is the author of *Dancing on Our Turtle's Back* (2011), *The Gift Is in the Making* (2013) and *Islands of Decolonial Love* (2013).

Simpson holds a PhD from the University of Manitoba and has lectured at universities across Canada. She is of Michi Saagiig Nishnaabeg ancestry and a member of Alderville First Nation.

She will also give a talk on Wednesday at 7 p.m. at the Beveridge Arts Centre at Acadia University.

Direct Link: <http://thechronicleherald.ca/books/1322506-aboriginal-artist-leanne-betasamosake-simpson-to-speak-at-acadia>

A Tribe Called Red, mixing the nations

November 16, 2015 • [Mandan News](#) • [Community](#)

Dustin White
Mandan News, editor

The drum beat can be a moving sound. So powerful is the sound that many Indigenous people of North America refer to it as the heartbeat of Mother Earth.

Historically, the drum is broadly considered as the first musical instrument, an instrument that has been used by nearly every culture known to mankind. For one group, A Tribe Called Red, the drum has become a way to challenge stereotypes while also having a good time.

Nation II Nation

A group from Canada, ATCR has kept with their goals in the release of their second studio album, *Nation II Nation*.

Taking the tradition of Powwow, and mixing it with influences from electronic dance music and hip-hop, ATCR is able to create a sound that is rather unique and engaging: an electric powwow

Much like the powwow, where people gather to trade, share and celebrate, ATCR used that spirit in creating *Nation II Nation*. Partnering with other groups in eastern Canada, they were able to take the idea of the powwow, and bring it into their music.

The music itself begins off very strong. With the three artists who compose ATCR being DJs, who emerged from hosting a monthly party, that background is very evident.

From the first track, the beat of the music, and the excitement contained in it, makes one want to dance, or at the very least, bob back and forth. It is music that one could see fitting in well at a club, or a party.

However, it isn't overpowered by electronic manipulation. Coming clearly through, the traditional Native American drumming and singing takes center stage, which lends itself, and helps create, the powerful beat that is evident throughout the album.

Weakness

As a whole, there are few to no weaknesses that I can point out in the music itself.

At times, it does feel as if the singing may not be coming as perfectly clear as it could, but that really comes down to nit picking.

Possibly the biggest weakness of the album though is that it misses an opportunity to teach.

On the inside cover of the album, it talks about "the video and visual aspects of their show aim to challenge stereotype while still having a good time."

While that may be true for their live shows, it is an aspect that is not translated as well as it could be.

The music itself does challenge the stereotype that Native American culture is dead, or is something of the past, by taking a portion of the traditional music, and bringing it to a new generation, in a new form. It shows a culture that is still thriving.

However, there was also an opportunity to go a step further, and hammer those points home, if by no other way than just including a message to their readers within the inside of the cover album.

They state, within side the album cover, that, "After what happened in the last hundred years, the simple fact that we are here today is a political statement. As First Nations people everything we do is political." Yet, sometimes that political statement needs to be spelt out a bit more, which could have gone a long way.

Overall

I believe a good judge of any album is whether one can listen to it, in its entirety, multiple times, without getting bored. I can say that I have listened to Nation II Nation dozens of times, and I always come back to it.

The music, and the way it is all blended together seamlessly, is exceptionally catching.

As with all music though, it isn't for everyone. ATCR partnered with a number of groups, and each one sings in their traditional, and often first, language. It is music, that for many, will be foreign.

That is not necessarily a negative, but for some, it may be a turn off.

ATCR is also an electronic music group, which for some, isn't there type of music.

However, if one enjoys dance music, music one may find in a club, just something up beat, this is a great option.

Direct Link: <http://mandan-news.com/a-tribe-called-red-mixing-the-nations/>

Indigenous Designers Fuel Fashion Without Appropriation

By Kelly Malone

WeNews correspondent

Monday, November 16, 2015

This aboriginal collective in Saskatchewan, Canada, is ready to advise shoppers about avoiding cultural appropriation faux pas. Many are single mothers and they'd also like your business. "We want to share our culture but we also want to make money."



Helen Oro (left) and Tori-Lynn Wanotch in Her 4 Designs studio in Saskatoon. Credit: Kelly Malone

SASKATOON, Saskatchewan, Canada (WOMENSENEWS)--When Tori-Lynn Wanotch saw the annual Victoria's Secret fashion show three years ago she was aghast but not surprised.

Cultural appropriation has been the norm in the fashion industry for decades.

The Mohawk Canadian intimate apparel designer watched a tall, blonde-haired Caucasian model strut down the runway in underwear and [a knock-off of a traditional feathered headdress](#).

"Headdresses are not part of the fashion industry. They are meant for our leaders," she said. "Headdresses are the way we honor each other and those feathers mean something. To be able to just slap them on something is a disrespect and it's cultural appropriation, even though I hate to use that catchphrase."

Sitting in her design studio in Saskatchewan, a province in Canada with one of the highest per capita indigenous populations in the country, Wanotch has another piece of advice for fashion-forward shoppers who are concerned about avoiding cultural appropriation: Check the label and support indigenous designers.

One of the major criticisms of cultural appropriation involves money. In addition to failing to acknowledge the significance behind colors, design and technique, cultural appropriation also keeps indigenous women outside of business, profit and opportunity.

"In an industry where indigenous designs are so sought after we should not have designers who are just making ends meet," Wanotch said. "We should be able to move forward into prosperity."

Wanotch belongs to the fashion collective [Her 4 Directions](#), which is led by indigenous women.

Members encourage shoppers to try their local indigenous designers first, where it's likely they'll come across some beautiful finds. They also suggest looking at who collaborated in the designs; if indigenous artists are part of the mix then it's good to grab your credit card and pay what it's worth. And a reminder: Never buy a headdress.

Supporting Local People

"People just have to ask a question," Wanotch said. "The fashion industry doesn't have to be so serious, you don't have to go through the histories of every item. But when it comes to indigenous clothing and indigenous messaging and designing it is important for us to be able to support the local people."

Helen Oro, another member of Her 4 Directions, makes couture accessories with traditional beadwork she learned from her Kokum, a Cree word for grandmother.

"There is so much tradition behind bead work," Oro said while working in the designers' shared studio space. "You are taught different things. You are taught patience. You are taught things that you are not supposed to do when you bead; like you are not supposed to bead when you are sick or when you are angry, you will find that your thread gets knotted."

The collective has a few goals: to provide women with stylish indigenous designs, create awareness around indigenous issues and build opportunities for their aboriginal sisters.

Since 1980 nearly 1,200 indigenous women and girls in the country have gone missing or have been murdered, finds a [report by the national police force](#).

More than 36 percent of aboriginal women lived in poverty, double the number of non-aboriginal women, and single mothers were especially vulnerable to low standards of living, finds a [2006 report](#) from Aboriginal Affairs and Northern Development Canada.

Those high rates of poverty have disastrous consequences, including a life expectancy seven years less than that of the overall Canadian population and an infant mortality rate that is almost twice the national average.

"I'm not well off. I have a young family and all of the money I make goes to my family," Oro said. "A lot of these women (designers) are single mothers and they make stuff because they want to share their culture but they also want to make money."

Grassroots Transformation

Wanotch said that since Victoria's Secret's infamous moment on the runway there's been a grassroots transformation about indigenous culture and design with the traditional bonnet banned from multiple music festivals throughout North America and even at the U.K.'s biggest festival, Glastonbury.

There was an uproar online when the label Dsquared2 unveiled their 2015-16 line called #Dsquaw, with squaw being a derogatory term for indigenous women. At the start of October, Valentino caused controversy with its "tribal African" inspired designs adorning white models on the runway.

It's clear revolutions, even in fashion, don't always come quickly but Wanotch pointed to a collaboration between Canadian Metis visual artist [Christi Belcourt and world renowned designer Valentino](#) for the 2016 Resort Collection as a sign of change.

"Valentino did it in a great way. He worked with an actual indigenous artist. He is getting so much love from the indigenous brothers and sisters now because of this," she said with a laugh. "If designers really do want to go that route then work with someone who is an indigenous artist who can give the story and give you something more beautiful than just a (trending) headdress."

Kelly Malone is an award winning freelance journalist and radio producer based out of Canada.

Direct Link: <http://womensenews.org/story/cultural-trendspopular-culture/151113/indigenous-designers-fuel-fashion-without-appropriation>

Saskatchewan woman creates indigenous board game

Players gain knowledge about indigenous culture and life while gaining resilience points

By Samantha Brace, [CBC News](#) Posted: Nov 16, 2015 4:45 PM CT Last Updated: Nov 16, 2015 4:45 PM CT



Janelle Pewapsconias, creator of Neeched Up Games, designed a board game to teach players about indigenous history, culture, and life. (Submitted by Janelle Pewapsconias)

A Saskatchewan woman has created a board game to teach indigenous history and culture.

"It's similar to the *Game of Life* but incorporates indigenous teachings and tools," said Janelle Pewapsconias, creator of Neeched Up Games.

It uses humour to guide people through the different stages of life.

Players start off as an indigenous youth either coming from a reserve, a town, or a city. Through the game players will be faced with life decisions, comedy, and trivia as they transition from a youth, to a young adult, to an older adult, to eventually an elder.

It's empowering for indigenous peoples to hear about themselves within games and board games as well as for non-indigenous people who want to learn more. - *Janelle Pewapsconias*

The first decision players encounter is to decide whether to go to college or start a career. The career path is shorter than the college route but you gain more resilience points by going to school.

"At the end of each game, it's not the amount of money that wins you the game, it's the amount of resilience points, the amount of strength in your character and the experiences you have in your life that makes you the winner," said Pewapsconias.

She got the idea five years ago after Christmas supper with her family at Little Pine First Nation.

"I wanted an activity for us while we were going through those turkey comas," said Pewapsconias.

The idea grew from her family's living room to workshops with youth and young adults.

"I knew I had something," said Pewapsconias.

She began to build her start-up company Neeched Up Games. She uses the board game as a teaching tool. Pewapsconias works with youth organizations in Saskatoon, and has traveled to Prince Edward Island and Manitoba to facilitate workshops.

Pewapsconias says the business promotes decolonised education and the empowerment of indigenous peoples by teaching cultural history and contemporary lifestyles.



Janelle Pewapsconias runs workshops with youth and young adults using Neeched Up Games as a teaching tool. (Submitted by Janelle Pewapsconias)

"I believe there are a lot of misconceptions about indigenous peoples here in Canada, for example, free education or not paying taxes, or the idea casinos pay for indigenous peoples to live and that's why we don't have jobs," said Pewapsconias.

"My overall mission is to address those issues, debunk them, give identity to Indigenous peoples, not saying there's one pan indigenous culture, but to bring those to light from indigenous perspectives. I feel there isn't much representation in the media or in textbooks that are specifically from indigenous perspectives."

Players learn that indigenous peoples will pay taxes depending on whether they are status or non-status, or work on or off the reserve. They are also educated about indigenous culture by learning about smudging or the meaning of giving an elder tobacco.

"It's empowering for indigenous peoples to hear about themselves within games and board games as well as for non-indigenous people who want to learn more," said Pewapsconias.

Pewapsconias hopes to one day put both a board game and card game into production as well as develop an app.

Direct Link: <http://www.cbc.ca/news/canada/saskatchewan/saskatchewan-woman-creates-indigenous-board-game-1.3321789>

Aboriginal Community Development

Men switched at birth in Manitoba demand federal investigation



Norman Barkman (left) and Luke Monias (centre) speak at a press conference with Aboriginal and Northern Affairs Minister Eric Robinson (right) at the Manitoba Legislature Friday, November 13, 2015. The two Garden Hill First Nation men were born to Rebecca Barkman and Rosamund Monias and switched at birth. The Manitoba government is asking for a federal investigation into how the two men were switched at birth in a federally run hospital in Norway House. THE CANADIAN PRESS/John Woods

Steve Lambert, The Canadian Press

Published Friday, November 13, 2015 2:54PM EST

Last Updated Friday, November 13, 2015 6:14PM EST

WINNIPEG -- Two men from a remote Manitoba First Nation received "shocking and unbelievable" news this week that they were switched at birth 40 years ago and were raised by each other's families.

Luke Monias and Norman Barkman said Friday they want an investigation into what caused the mix-up at a federally run hospital in Norway House in June 1975.

"I just want to know what happened 40 years ago. It's hard," Barkman said Friday between long pauses, his voice breaking. "I just want to know what happened."

"I would like some answers for me and my family," Monias said.

Provincial Aboriginal Affairs Minister Eric Robinson held a news conference in Winnipeg to explain that DNA tests show the men were given to the wrong families after their mothers gave birth.

The two were born on the same day to families from Garden Hill, a fly-in community 400 kilometres northeast of Winnipeg.

Growing up, they were often told they looked more like the other boy's family, Monias said.

"I thought it was like a joke or rumours. I didn't take it seriously until recently."

Last summer, needing to know once and for all who his actual parents were, Monias contacted Robinson for help. It was agreed that DNA tests would be done. The "shocking and unbelievable" results came back earlier this week, said Robinson, who represents the area in the legislature.

He said that the mix-up has affected many people in Garden Hill. Parents, siblings, children and other relatives are now learning that the person they thought was related to them is, in fact, not.

"The mental, physical and spiritual well-being of both men has been deeply affected by the loss of their proper identity," Robinson said. "The effects on their immediate and extended families is just as serious. It's also had a huge effect on the community itself."

He said Barkman and Monias want the federal government to initiate an immediate investigation into the events surrounding this "grievous error, and I support them."

"The lives of Luke, Norman and the families have been irreversibly torn apart by this error, an error that cannot be simply overturned at this late time."

An emailed statement from federal Health Minister Jane Philpott said she was very concerned to learn about the switch.

"I have asked my department officials to look into the matter immediately and to reach out to the families involved," she said.

"I can assure Canadians that Health Canada will look into the concerns that have been raised by Mr. Barkman and Mr. Monias."

Answers won't come soon enough for at least two people: the biological father of Monias is deceased as is Barkman's biological mother.

Monias said he and Barkman remain good friends.

"He's like my brother. He's still my brother, no matter what."

Direct Link: <http://www.cp24.com/news/men-switched-at-birth-in-manitoba-demand-federal-investigation-1.2657497>

MV Leviathan II tragedy: Official rescue role for First Nations urged

Marine safety expert says First Nations' desire to help could save 'economic future'

By On The Island, [CBC News](#) Posted: Nov 15, 2015 9:38 AM PT Last Updated: Nov 15, 2015 9:38 AM PT



This water taxi delivered eight survivors to shore after a whale-watching boat, the MV Leviathan II, capsized off the coast of Tofino. (CBC News/Glen Kugelstadt)

A marine safety expert says coastal First Nations should be given an official role in the province's search and rescue services.

Advocates say the [capsizing of whale-watching boat, the MV Leviathan II](#), off the Tofino coast and the resulting rescue shows how crucial First Nations communities are in emergencies on the water.

Two Ahousaht fishermen were the only people who spotted a rocket flare shot off the capsized boat and rushed to the scene, [triggering a rescue effort](#) that pulled 21 survivors from frigid B.C. waters.

"We've got all of the talent to move forward. The Leviathan II sinking and the good work by Ken [Brown] seeing that flare -- we got to take that and put the flare up into Canada's search and rescue response and enhance that," said Joe Spears, manager director of the Horseshoe Bay Marine Group in West Vancouver.



Ahousaht fisherman Ken Brown (pictured) and his fishing partner, Clarence Smith saw the flare sent up by the crew of MV Leviathan II when it capsized. Brown pulled 13 survivors out of the water. (CBC)

The current structure for marine response is too 'fragmented', according to Spears, but he's confident the political will is there to change it.

"I'm pretty confident with the political leadership and the will with the communities to do this."

Economic impact

Not only would including First Nations in an official capacity save lives, but it's also critical for the economy, says Spears.

"Our economic future depends on it," he said.

He suggests putting on demonstration projects to showcase Canada's search and rescue abilities in the water.

"Our economic future depends on it." - Joe Spears, manager director of the Horseshoe Bay Marine Group in West Vancouver

"When you look at eco-tourism, we're bringing people to a very rugged and dangerous coastline," he said. "We're letting them loose, and then when something happens, we shouldn't be thinking, well we'll think of something as it occurs."

A decentralized approach

Spears says each First Nations community has different services to offer, including those for non-emergency situations. He describes what he calls a "buffet of potential capabilities" in Canada, including fisheries enforcement, oil-spill response, and scientific data collection.

"And then we look at every community and say, what do you want to do?" - *Joe Spears, manager director of the Horseshoe Bay Marine Group in West Vancouver*

"We need to get the big picture right and I'm confident that we can do that. And then we look at every community and say, what do you want to do?" he said.

Spears also pointed to the importance of re-opening of several [coast guard stations that the government shut down in recent years](#).

"We've got to decentralize that -- we've got to re-open these facilities."

Justin Trudeau ordered Minister of Fisheries and Oceans, Hunter Tootoo, to [reopen Vancouver's Kitsilano Coast Guard station](#) on Friday.

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/tofino-leviathan-tragedy-first-nations-role-search-rescue-officials-1.3318595>

Powwow proves to be more than a dance contest

Camaraderie, spirit-healing mark event

By Jason Warick, Saskatoon StarPhoenix November 16, 2015



Steve Wood, centre right, drums along with Northern Cree drummers during the Federation of Saskatchewan Indian Nations cultural celebration and powwow at SaskTel Centre on Sunday.

The powwow is about more than performance and competition, says drummer Steve Wood.

"It's about camaraderie, family, culture, but it's about healing the spirit," said Wood, the founder of sixtime Grammy-nominated drum group Northern Cree.

SaskTel Centre shook Sunday afternoon as Northern Cree and other drummers pounded their instruments, welcoming hundreds of dancers in full regalia to the floor.

"When people come to the powwow and that drum starts, everything is forgotten," he said.

Wood, an Alberta teacher who performed in Arizona last week and is soon off to Quebec, said he drums "for all people feeling any kind of pain."

Kori Dreaver echoed that sentiment as she helped her nine-year-old daughter, Dalayna Morin, get ready for Sunday's grand entry.

"I enjoy watching my baby dance," she said. "She dances for those who cannot dance. I feel it."

Dreaver, who's been dancing since she began to walk, joined her father, Dale, and brother, Larson - both drummers - on the floor.

This year's Federation of Saskatchewan Indian Nations powwow drew more than 700 dancers from across North America. Awards were handed out during several grand entries Friday, Saturday and Sunday.

There was also a large crowd, and it's getting more diverse every year, said one of the organizers, Tyrone Tootoosis.

"The general public is coming out. That's really beautiful to see," he said.

"Unity is not exclusive.

We welcome everyone."

Direct Link:

<http://www.thestarphoenix.com/Powwow+proves+more+than+dance+contest/11520204/story.html>

Saskatchewan nursing student rescues unwanted dogs on Sturgeon Lake First Nation

U of S student helps Sturgeon Lake find humane solution

[CBC News](#) Posted: Nov 16, 2015 11:50 AM CT Last Updated: Nov 16, 2015 11:50 AM CT



Bailey Nikolaisen helped rescue more than 140 unwanted dogs on Sturgeon Lake First Nation, Sask. (CBC)

A nursing student at the University of Saskatchewan is reaching out, not only to people on a First Nation, but also to the community's unwanted dogs.

"It's horrible for the community." - *Bailey Nikolaisen*

Bailey Nikolaisen was a guest on CBC Radio's Saskatoon Morning.

Stray dogs are an unfortunate reality of life for people on First Nations. So too is the drastic measure communities sometimes take to deal with them. The dogs sometimes breed with coyotes and form dangerous packs. Often, the only option is to hunt them down and kill them.

"They don't like it when it goes on, it's not a good day in the community, and it's not something that they like to talk about or brag about, you know, it's horrible for the community," said Nikolaisen.

The young U of S student from Prince Albert has been working on the Sturgeon Lake First Nation as a community health nurse, and recalled that she was surprised to see so many dogs roaming around, often dangerously close to children as they played in the schoolyard.

That's when people in the community started learning that Nikolaisen is a dog lover.

"They said, 'Is there anything you can do to help us?'"

More than one woman job

At first, she promised to take any unwanted dogs home, and nurse them back to health and find people willing to take them as pets.

"That worked for about a month," she said.

The problem is that there were just too many dogs. That's when she called in The Canine Action Project, a non-profit organization dedicated to helping reserves and rural communities find options other than a cull to deal with stray dogs.

Nikolaisen said the group was able to save more than 140 stray dogs, and help make the community a safe place for children.

"The main thing, which it all boils down to, was the safety of the kids and they got to have a Halloween for the first time in five years without having to walk around with some kind of defensive weapon to get dogs away from their Halloween bags."

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/nursing-student-rescues-dogs-sturgeon-lake-first-nation-1.3321094>

Aboriginal Crime, Justice & Law Enforcement

Trudeau tells Wilson-Raybould he wants fewer Indigenous people in prisons

[National News](#) | November 13, 2015 by [APTN National News](#)



APTN National News

OTTAWA – Prime Minister Justin Trudeau has issued orders to Justice Minister Jody Wilson-Raybould and it includes lowering the number of Indigenous people in prisons.

To achieve this Trudeau has instructed Wilson-Raybould to review all changes to the criminal justice system under the former Stephen Harper government with particular attention paid to the use of restorative justice programs geared towards Indigenous people according to his mandate letter issued Friday afternoon.

The [mandate letter](#) gave broad strokes of what he expects of Wilson-Raybould, the first Indigenous Justice minister.

Restorative justice programs focus on connecting Indigenous people with their culture and other initiatives, with less attention on putting them in prison or jail.

Raybould-Wilson has been told to work with the new Public Safety and Indigenous affairs ministers to “address gaps in services to Aboriginal people and those with mental illness throughout the criminal justice system.”

The proportion of incarcerated Indigenous people is higher than anyone else according to the 2014 Corrections and Conditional Release Statistical Overview by Public Safety.

The report found the number of Indigenous people in prison has increased by 45 per cent since 2004, with 21 per cent of federal inmates identifying as Indigenous despite representing three per cent of Canada’s population. In the 2013 report, the per cent was 20.5, showing the number is going up.

They are also more likely to be classified in medium or maximum security units, while being designated a dangerous offender at a greater rate of nearly 30 per cent of all Indigenous offenders.

In provinces like Saskatchewan there’s a high rate of Indigenous people held in remand, basically in local jails waiting to have charges heard in court.

Trudeau wants the system to “undertake modernization.” He said that should include using the latest technology to reform bail and sentencing alternatives.

He also wants certain portions of C-51 repealed, while introducing new legislation that “strengthens the accountability with respect to national security.”

Direct Link: <http://aptn.ca/news/2015/11/13/trudeau-tells-wilson-raybould-he-wants-less-indigenous-people-in-prisons/>

First Nation student deaths inquest: 5 things revealed so far

Testimony so far shows lack of communication with families, and challenges faced by students

By Jody Porter, [CBC News](#) Posted: Nov 16, 2015 7:00 AM ET Last Updated: Nov 16, 2015 5:03 PM ET



[The inquest into the deaths of seven First Nations students](#) in Thunder Bay, Ont., begins its fifth week of testimony on Monday with a continued focus on students whose bodies were found in waterways in the city.

Pathologists testified during the first week of the inquest that five of the students — Jethro Anderson, Curran Strang, Reggie Bushie, Kyle Morrisseau and Jordan Wabasse — died by drowning, but questions remain about how the teens ended up in the water.

Evidence about Jethro Anderson's death is expected to wrap up on Monday with the inquest turning its attention to Curran Strang's death for the remainder of the week.

The first weeks of testimony dealt with the deaths of [Paul Panacheese, who mysteriously collapsed](#) as a 21-year-old student in 2006 and [Robyn Harper, 18, who died in 2007 of alcohol poisoning in her boarding home.](#)

Here are five things revealed at the inquest so far:

1. Mothers received no official information about the deaths of their children

All three mothers who have testified so far — Maryanne Panacheese, Tina Harper and Stella Anderson — told the inquest that neither police nor the coroner talked to them about how their children died.

Harper and Panacheese said it was only through the inquest that they learned what officials knew about the deaths.

Ontario's Chief Coroner, Dr. Dirk Huyer, testified on Oct. 30, that communication with families is "something we're striving to overcome" as a death investigation service.

2. First Nations students struggle with racism in the city

Several former students have testified about the incidents of racism they experienced while attending high school in Thunder Bay.

Skye Kakekagumick, from Keewaywin First Nation, testified that several times, food was thrown at her from passing vehicles and people made a war-whooping noise and yelled things such as "stupid savage, go back home."

3. Teens' alcohol use fuelled by loneliness

Friends of both Robyn Harper and Jethro Anderson testified the teens were drinking before they died.

Kakekagumick told inquest jurors that she used alcohol to cope with the racism and loneliness she experienced in the city.

"I made friends like that too, and everyone around me," she testified. "I guess we were just taking the easy way. We didn't know any other way. We were just kids."

4. Police response questioned

Dora Morris, the aunt and boarding home parent of Jethro Anderson testified that she was told by police that the boy was "just out there partying like any native kid", when she reported him missing.

The inquest heard that police issued a news release saying no foul play was suspected in Anderson's death before a post-mortem was complete.

A police officer testified Thunder Bay police did not launch a criminal investigation into Anderson's disappearance until six days after he was reported missing.

"The police have a tendency to default to a drowning and liquor scenario, literally, almost automatically," said Nishnawbe Aski Nation lawyer Julian Falconer.

5. Families may not get all the answers they're seeking from the inquest

Jethro Anderson's mother, Stella, fled the court room in tears when a police officer testified about a tip he received that Anderson had been murdered.

The officer later testified that he deemed the tip not credible and an investigation was not pursued, but the information came as a shock to family members.

Anderson's lawyer, Christa Big Canoe, says the inquest process is not designed to provide exact details about the deaths.

"You're never going to get a perfect answer but learning all the components and different parts of the story will help the family understand more," Big Canoe said.

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/first-nation-student-deaths-inquest-5-things-revealed-so-far-1.3318357>

Man accused of killing Cree woman in Ottawa has multiple versions of how murder happened

[National News](#) | November 17, 2015 by [Kenneth Jackson](#) | [0 Comments](#)



Kenneth Jackson

APTN National News

OTTAWA – Adrian Daou wanted out of segregation so badly he was willing to confess to a murder to make it happen – the murder of Jennifer Stewart, a Cree mother who was brutally killed in Ottawa August 2010.

“I was thinking of telling you guys something I did to go to the pen tonight. I’m just trying to get out of (segregation) ... I’m just looking to get more room,” Daou, 24, told two Ottawa police detectives in a jailhouse interview on Feb. 25, 2013, the first of two confessions the jury heard Monday in the first-degree murder trial.

It doesn’t work that way, the cops tell him.

“Jennifer ... I did it,” said Daou. “I did the crime.”

“You killed Jennifer?” one of the officers asked.

“Yep,” he said – with a knife, specifically a military knife and he did because “he wanted to get his anger out.”

The jury trial entered its third day Monday with the jury already hearing from a jail guard and a pathologist. Daou, despite confessing twice, has pleaded not guilty. Stewart, 36, was struggling through addictions when her body was found Aug. 20, 2010 by a person walking their dog.

The jury heard Monday Daou say he lured Stewart to a location on Alice Street in the Ottawa community of Vanier where he “cut, cut, cut” her in the pitch black of a parking lot next to a small apartment building just before midnight.

But when pressed he told police the “murder weapon” was an axe and he hit her on the head “four to seven” times.

“That’s the truth. I swear on it. I took an axe and that’s when ...,” he said stopping himself.

He had been angry for a while knowing he was going to jail for six months for trafficking drugs.

Soon his anger turned into the idea of murder he said.

“My goal for that day was to kill someone,” said Daou who spotted Stewart walking near Montreal Road and offered to sell her some “dope” for \$20.

The police asked why Stewart.

“Why her? I was looking around and she was the one who came up as the best possible choice,” he said.

Police asked if Stewart offered anything else to him and Daou quickly said she didn’t.

They ask again later, this time point blank if it was sex she was offering in return for drugs.

“Sorry, it’s a legitimate question,” one of the officers said.

Again, Daou said it wasn’t. He said she had money on her.

So they walked through the community to the spot Daou said he wanted to kill her, close to the home he was sharing with his dad and brother at the time.

But police wanted to know more. They rushed to a judge to get an order to remove Daou from the jail and take him to the police headquarters for a formal interview the next day.

This time the jury didn’t just hear Daou admit to killing Stewart, they got to see him as this interview was videotaped.

“The murder ... I killed Jennifer Stewart. I’m the one who did it. Nobody else,” he said off the top.

Then jury heard Daou explain he was a budding rapper and killing someone would help his career.

But really it was while he was at work that day that he knew he was going to kill someone.

By the time he got home, smoked some weed and drank a bottle of liquor he was ready.

Male or female, it didn't matter: "It was about the killing."

Dressed in cargo shorts, a hoodie and Nike "gangster" shoes he set out on his bike around 8 p.m.

He drove around Vanier, stopping near a liquor store to smoke another joint.

Then he saw Stewart, just past 10 p.m. walking by herself. This time he remembered it was on Marier Street near Montreal Road. She was on the right-hand sidewalk.

She wore a black coat and black jeans or "something." No purse.

He rolled up beside her and offered her some "dope."

This time it was for sex – the dope for a sex act.

He said she agreed and followed.

"She was, I guess, her usual way. She didn't look like a happy person," said Daou who had mentioned he sold drugs to her a couple times in the past so they sort of knew each other.

They walked to the spot and he told her to wait by the corner of the building so he could rush home and get the drugs. This time in the interview he recalled the exact address: 120 Alice Street.

But he was going home to get his axe and put on goggles.

Police interrupted him.

Det. John Monette, who was doing the interview, had concerns.

"Right now, I'm not convinced you're telling me the truth," said Monette who asks Daou to show where he hit Stewart with an axe.

Daou tries to explain but then asks for paper and pen.

As he's sketching he stops and asks what the weather is like.

It was four degrees outside, Monette said.

"Sometimes I try to remember, but this time I'm going to remember good," said Daou. "I feel better (here) than in that little cell."

He shows he hit Stewart “five or six times” in the head and Monette asks if she ever put her hands up to defend herself.

Daou said no, never.

The jury had already heard Stewart fought like hell to save herself, so much so both of her hands were nearly severed.

He showed Monette how hard he hit Stewart with an axe, vicious blows that struck his foot but never hurt him.

After he killed her, Daou said he jumped through several backyards, went home to shower and put all the clothes in a bag. He said there was no blood on any of the clothes. He wrapped the axe in a red coat and put it in his room.

He hopped back on his bike to go smoke another joint.

During this trip he stopped to get a Red Bull and on his way back home went by the murder scene and poured a little out “to honour” Stewart.

Then he stayed up writing lyrics before going back to work the next day.

The trial continues Tuesday.

Direct Link: <http://aptn.ca/news/2015/11/17/man-accused-of-killing-cree-woman-in-ottawa-has-multiple-versions-of-how-murder-happened/>

First Nations student deaths inquest 'devastating' for one mother

'Why was my son in the water,' mother of one of the students who died wants to know

By Jody Porter, [CBC News](#) Posted: Nov 17, 2015 7:00 AM ET Last Updated: Nov 17, 2015 3:34 PM ET



Stella Anderson (right) says the First Nations student deaths inquest made it feel like her son Jethro's death in 2000 'just happened yesterday'. Her sister Saloma Anderson, (left) also testified. (Jody Porter/CBC)

The mother of one of the seven First Nations students who died in Thunder Bay says attending the inquest into their deaths was a 'devastating' experience for her.

Stella Anderson's son, Jethro Anderson, was a 15-year-old student at Dennis Franklin Cromarty First Nations high school in Thunder Bay when he disappeared on Oct. 28, 2000. His body was discovered in the Kaministiquia River on Nov. 11, 2000.

The bodies of five of the seven students whose deaths are the subject of the inquest were found in waterways in the city. All of the students had left their remote First Nations to attend high school in Thunder Bay.

"It's very important for me to hear what really happened," Stella Anderson said in an exclusive interview with CBC News. "I need to know the answers. Why was my son in the water?"

Several people testified that they had been drinking with Jethro Anderson on the night he disappeared. Two sisters from Mishkeegogamang First Nation, also students at the First Nations high school, were the last to see him at the Kaministiquia River Heritage Park.

Anderson said hearing the evidence about her son's death at the inquest caused her many sleepless nights.

"It's like it happened yesterday, like I'm repeating looking for my son, expecting to see him," she said.

Anderson's sister, Saloma Anderson, said she came to the inquest to support her sister and to find answers about how her nephew died 15 years ago.

"Just listening to the testimony, I don't know if they're the answers," Saloma Anderson said. "But it has helped us along in our healing journey to know something, because we were never told anything."

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/first-nations-student-deaths-inquest-devastating-for-one-mother-1.3321880>

Aboriginal Education & Youth

Using First Nations icons in school 'not culturally safe,' says educator Ron McLester



Mohawk College's Ron McLester, with a wampum belt he made. McLester is the college's director of aboriginal education. (Jay Robb/Mohawk College.)

Using First Nations references and aboriginal cultural icons in mainstream Ontario classrooms as part of a push to educate young students about Canada's indigenous history may be a commendable goal says one educator, but if it isn't done with authentic cultural context it is "inappropriate."

Ron McLester says he was excited to hear an interview on CBC Kitchener-Waterloo with a teacher who was using First Nations traditions to teach her students, but when he learned the teacher herself wasn't First Nations, he thought the whole thing was "a bit odd" and it struck him as a potential example of cultural appropriation.

"What I think the problem is, is having a non-indigenous person using traditional indigenous knowledge in a way that may not be culturally safe or be approved to be authentic by the community," said McLester, the director of aboriginal education at Mohawk College in Hamilton, in an interview with Craig Norris on *The Morning Edition* Friday. "I think this is inappropriate."

McLester, who lives in Kitchener, contacted CBC after hearing an interview with an elementary school teacher who uses some aboriginal cultural touchstones such as a medicine wheel to help students go through transitions. The teacher has been noted for honourable mention from the Toronto Star, which presents a Teacher of the Year award.

But McLester says that the medicine wheel and smudging ceremonies are cornerstones of Anishinaabe culture. The wheels are an important spiritual concept, and even in some cases, actual physical monuments. One well-known medicine wheel is found in Bighorn National Forest in Wyoming.

Ontario's push

Ontario's online resources for teachers state that "expectations are being incorporated into many areas of the elementary and secondary curriculum to help teachers bring First Nation, Métis and Inuit histories, cultures and perspectives into the classroom."

The provincial education ministry offers [dozens of documents online](#) about expectations, curriculum and suggested methods.

"I think there's a lack of understanding. So I support the essence of what this individual is doing, it's not meant to be negative to her as an individual," McLester said. "It surprises me...that there's an award being considered for using this stuff by a non-traditional person, given that our traditional people do this."

'Bread and wine'

"I think there is a misunderstanding. I would never go into a classroom as a aboriginal man and take in some bread and wine, talk to students about the Holy Eucharist or communion and then walk them through that ceremony," he said. "I don't think that would be appropriate, I know I would be uncomfortable doing that, I think parents would probably not be comfortable with me doing that, and I highly doubt I would win an award for it."

McLester said that there are lots of resources for non-indigenous teachers to use, and encourages them connect with indigenous community members for help, and to build relationships with them.

"Don't connect only once, it's a lifetime to learn about smudging ...it's a lifetime to learn about the medicine wheel. Those things need to be respected the same way any knowledge base would."

"The way forward is together," McLester said. "We share the world, we share the Earth, we share the air, so the future's together. So let's do it in a way that is respectful."

Direct Link: <http://www.cbc.ca/news/canada/kitchener-waterloo/first-nations-culture-in-classrooms-can-be-inappropriate-says-ron-mclester-1.3318105>

New Brunswick Community College seeks aboriginal students

About 4% of enrolment in system now comes from First Nations in province

[CBC News](#) Posted: Nov 13, 2015 8:03 AM AT Last Updated: Nov 13, 2015 8:51 AM AT



The New Brunswick Community College has seen a marked increase in the number of aboriginal students in recent years and is taking steps to see that trend continue.

The college says four per cent of its students are now from First Nations, which account for 3.1 per cent of the province's population, according to the 2011 census.

Marilyn Luscombe, the NBCC president, says it's vital the trend of more First Nations students continues.

"Our labour market and our society needs them to be highly participatory in business and industry and being a large part of the human resource planning of the future," she said.



New Brunswick Community College president Marilyn Luscombe says students from First Nations account for about four per cent of the college's enrolment. (CBC)

The college staged a gala event in Fredericton on Thursday to raise money for the college's bursary fund for aboriginal students.

Performing at the gala was Red Suga — a.k.a. Raymond Sewell — an ECMA-nominated hip-hop artist from the Pabineau First Nation.

Sewell did not study at NBCC but didn't hesitate when asked to take part.

"I want to do anything to help native youth because we need education more than ever," he said.



Raymond Sewell, who is also known as Red Suga, an ECMA-nominated hip-hop artist, performed at the NBCC gala. (CBC)

"Education afforded me all the opportunities in life. I'm sure I would not have had those opportunities had it not been for fellowships, bursaries and scholarships, and events like this they make it easier on students, because it's not just aboriginal students. All students have a hard time."

Angela DeMontigny, a fashion designer who is Metis from British Columbia, travelled to the event from Hamilton, where she owns a fashion boutique.

"I'm a huge advocate of — and I do this myself — of mentoring and apprenticeship programs and actually going to physically learn in the business world," DeMontigny said.

Direct Link: <http://www.cbc.ca/news/canada/new-brunswick/new-brunswick-community-college-aboriginal-1.3317253>

Metis flag flies at SaskPoly campus

Published on November 16, 2015

Today is Louis Riel Memorial Day in Saskatchewan and four polytechnic campuses across the province are flying the Metis flag to commemorate the life of the famous rebel.



SaskPoly raised the Metis flag this morning in honour of Louis Riel Memorial Day in Saskatchewan. The flag represents the struggles of Metis and Aboriginal people throughout the province and celebrates the successes of PolyTechnic students and citizens alike.

“I believe it’s probably one of the neatest deals going on a flag and what it represents and embodies. It means two cultures that meet: European and Aboriginal or First Nations,”said Randy Gaudry, guest speaker at the flag raising event early this morning.

Gaudry is a Saskatchewan born resident of Willowbunch and has lived and worked in various places in Canada and the United States. He is MC for Back to Batosh Days and the John Arcand Fiddle Festival near Saskatoon. He also created and hosted the 2006 television documentary series on professional Metis and Aboriginal chuck wagon drivers, Wheels of Thunder. He has lived in various places in Canada and the United States and has worked to promote a positive image of Metis culture through much of his work.

“Our roots go very deep here,”he said. “I’m honoured to be here today. Every time I come back to southern Saskatchewan I always feel at home.”

Gaudry explained that there are traditionally two different coloured Metis flag, one blue and one red.

“We have the blue one here. The main reason of the different colours: the red was of the north west fur trading company and the blue was the Hudson bay company.

Rosemarie Zaba Stewart is a Student Advisor with the Aboriginal Student Achievement Plan at SaskPoly and a Metis Algonquin from the lower St. Lawrence Valley. She says it’s important not only to represent Aboriginal and Metis students with this flag, but to commemorate Metis history in Saskatchewan.

“It represents more than the students. It represents the family, the history, it represents the Metis people all over Canada. It’s important to acknowledge not only what they went through to be here and be recognized as legitimate contributing citizens to our society, and that we matter. For a very long time the metis didn’t matter. They were considered less-than by both the Aboriginal and the non-Aboriginal cultures. So it’s really important.”

The flag will fly at the front entrance of the school for the rest of the day.

Direct Link: <http://www.mjtimes.sk.ca/News/Local/2015-11-16/article-4345096/Metis-flag-flies-at-SaskPoly-campus/1>

Table set for heated debate on Nunavut Education Act

Languages commissioner at odds with special committee of MLAs

NUNATSIAQ NEWS, November 17, 2015 - 12:20 pm



The table is now set for a heated debate on how to change Nunavut's eight-year-old Education Act, following the release earlier this month of a final report from a special committee of MLAs set up to review it.

In that report, the committee urges objectives that are "practical, realistic and attainable," suggesting Nunavut should abandon some of the unachievable goals entrenched in the current version of the Education Act.

And the tone of the report also suggests MLAs favour a school system whose top priority is the preparation of students for jobs and post-secondary studies, rather than preservation of Inuit culture and language

"The Special Committee wishes to emphasize that the delivery of an education system is too important to be driven primarily by political idealism," the report said.

To do that, the committee recommends either amending or deleting deadlines in the current law that call for a fully bilingual Inuktitut-English school system by 2019-20.

The Auditor General of Canada told the Government of Nunavut two years ago [this goal is impossible to meet](#) — because there aren't enough Inuktitut-English teachers working in the system.

And the Department of Education, the report said, has yet to complete work aimed at finding out how many bilingual Inuktitut-English teachers are needed to meet their current language education goals.

The MLAs' committee also recommends deleting "specific references to the incorporation of Inuit Qaujimajatuqangit in Nunavut's education system" and instead, teaching IQ as a specific subject.

And they recommend a clearly stated goal or vision statement, and a "single language of instruction model" for all Nunavut schools within "a consistent, standardized program and curriculum across all regions and communities of Nunavut."

And the purpose of that standardized program?

It's to "prepare youth from early childhood education through high school graduation for further levels of education and future employment," the special committee report said.

And if the Inuit Language Protection Act — which states every child has the right to receive Inuit language instruction — gets in the way of any changes to the Education Act, then the language law should bend to accommodate those changes, the committee suggests.

"While the provisions of the Inuit Language Protection Act must be taken into account, the Special Committee stresses that the implementation of such cross-legislative requirements must also accommodate the overall objectives of the Education Act itself," the report said.

That prompted Nunavut's languages commissioner, Sandra Inuitiq, to weigh in Nov. 16, saying the report is "seemingly regressive in protecting and revitalizing Inuktitut."

"There are statements made in the report that are quite troubling," Inuitiq said in a statement.

For example, she referred to sections of the report that appear to support the idea of emphasizing "a strong academic foundation" over the teaching of Inuit language, culture and history.

"The suggestion that it is a choice between language, culture and history or an academic one is a continuation of a colonialistic idea that Inuit culture and language is inferior, and

cannot be academic. Language, culture and academics should not be viewed as mutually exclusive,” Inutiq said.

She also said the report appears to suggest a reformed Education Act should take precedence over the Inuit Language Protection Act.

“It is not clear to me what is meant by the statement “cross-legislation requirements must accommodate the Education Act itself. Unless there is a suggestion that this language right should not exist. Taking away rights is serious,” Inutiq said.

Inutiq’s objections to the special committee report should come as no surprise to the special committee.

That’s because they already know Nunavut residents are divided over what they want the education system to do.

“It is important to note that the Standing Committee received various contributions during its review process that reflect deeply-held and contrasting ideological views of Nunavummiut,” the report said.

The report says some people want an education system that gives students a strong academic foundation, while others want a system that emphasizes Inuit societal values and Inuit language, culture and history.

And it’s the latter priority that is emphasized in the act right now.

“It was pointed out that the Education Act, as it is currently written, places a heavy emphasis on the preservation of language and culture as a central value,” the report said.

But the MLAs said others argue the “single most critical value” of education should be student achievement.

“This issue was elaborated on further by another contributor who maintained the position that the standard for achievement of Nunavut’s education system should be to ensure that any child graduating from any community should be able to make the transition into post-secondary education, and to enable graduates to take on professional and leadership positions within the territory,” the report said.

The legislative assembly passed the current version of the Education Act in November 2007 and it became law on Sept. 18, 2008.

On that date, the Inuit Language Protection Act also received assent.

The legislative assembly set up their special committee — in the wake of the auditor general’s highly unflattering report — to meet a requirement in the legislation that the Education Act be reviewed after five years.

Iqaluit-Tasiluk MLA George Hickes — prior to his appointment to cabinet — and Baker Lake MLA Simeon Mikkungwak co-chaired the committee.

Education Minister Paul Quassa, Iqaluit-Niaqunngu MLA Pat Angnakak, and Arviat South MLA Joe Savikataaq served as members.

The committee recommends that any changes to the Education Act and its attached regulations be completed with the life of the fourth legislative assembly.

That means they want the work done by October 2017, when the next territorial election is likely to be held.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674table_set_for_heated_debate_on_nunavut_education_act/

Nunavut's Education Act report a step backwards, says languages commissioner

'[It] is a continuation of a colonialist idea that Inuit culture and language is inferior,' commissioner

By Sima Sahar Zerehi, [CBC News](#) Posted: Nov 16, 2015 1:08 PM CT Last Updated: Nov 16, 2015 1:20 PM CT



'If the recommendations were followed through we would be going back and we wouldn't be as committed to protecting and revitalizing Inuktut,' said Sandra Inutiq, Nunavut's languages commissioner. (Sima Sahar Zerehi/CBC)

The Languages Commissioner of Nunavut says that the final report from the special committee to review the Education Act is a step backwards in protecting and revitalizing the Inuit language.

"There were some points made that were quite troubling," said Sandra Inuitiq, the languages commissioner, in response to the report tabled on November 5, in the Legislative Assembly of Nunavut.

"If the recommendations were followed through, we would be going back and we wouldn't be as committed to protecting and revitalizing Inuktut," Inuitiq said, using a special term to refer to all Inuit languages.

Inuitiq says the report infers that there's a choice between a "strong academic foundation," and one "including language, culture and history."

"Language, culture and academics should not be viewed as mutually exclusive," stated Inuitiq in a written release, "[It] is a continuation of a colonialistic idea that Inuit culture and language is inferior, and cannot be academic."

Less community control flagged as problem

Inuitiq says Inuktut is already in a very compromised situation as language use rapidly declines.

"If we don't commit to having Inuktut as a right to instruction... it puts it in a more dangerous place," she adds.

Inuitiq also has concerns that the report calls for less community control over education, an issue flagged by Inuit Tapiriit Kanatami, the national Inuit organization as a problem.

"How can you engage better with parents if you're taking away control from communities and proposing to centralize education in Iqaluit?"

With the report tabled, it's up to the Minister of Education to draft any necessary amendments to the Education Act.

"I think we can still lobby the minister to let him know what we think," said Inuitiq.

Direct Link: <http://www.cbc.ca/news/canada/north/nunavut-education-act-review-sandra-inuitiq-1.3321035>

'We're failing aboriginal students': U of S chancellor

[Jeremy Warren, Saskatoon StarPhoenix](#)

Published on: November 17, 2015 | Last Updated: November 17, 2015 1:09 AM CST



SASKATOON, SASK.; NOVEMBER 16, 2015 - The U of S Gordon Oakes Redbear aboriginal student centre is set to open early in 2016. Gord Waldner / Saskatoon StarPhoenix

The University of Saskatchewan hopes to answer the calls to action laid out in the Truth and Reconciliation Commission's final report by hosting a [national forum on aboriginal education](#).

"Building Reconciliation" runs Wednesday and Thursday and brings together 180 university presidents, political leaders and educators from across Canada to discuss post-secondary education for indigenous students. Among the report's recommendations are calls to establish degrees in aboriginal languages; provide adequate funding for the backlog of aboriginal students seeking higher education; and offer support for educators to incorporate more traditional knowledge and teaching methods in the classroom.

Featured speakers included Assembly of First Nations Chief Perry Bellegarde and Truth and Reconciliation Commission of Canada commissioner Justice Murray Sinclair, among other prominent leaders and educators.



U of S Chancellor Blaine Favel Submitted

U of S President Peter Stoicheff and U of S Chancellor Blaine Favel are co-hosting the event. The Saskatoon StarPhoenix interviewed both about the state of indigenous education in Canada. This interview has been edited for length and clarity.

Q: Why is the U of S hosting this national forum?

Favel: The U of S has been at the vanguard of national development in post-secondary education, such as the Indian Teacher Education Program and the Native Law Centre. The U of S is a national leader in designing solutions to increase aboriginal student success. When the TRC report came out, it was met with silence from some Canadian universities. My fear was that this would be just another report that fell off the table.

Q: What are the goals? Will there be concrete changes that follow?

Stoicheff: There are a number of things the U of S is doing and other universities are doing. We need more aboriginal faculty, we need greater visibility of aboriginal cultures on campus, and we need to promote the research into aboriginal languages. The question is, what does all that look like and what does it take to be successful?

Favel: Getting the ball rolling is the biggest effort right now. Next year, hopefully, the baton is passed to another university. Things have to improve. We're failing aboriginal students across Canada. Not all institutions are doing what they can to maximize success. I'm proud of the work we're doing at the U of S. There are things we can do better on campus. We have to increase the levels of graduation and indigenous research.

Q: What can universities do that they aren't doing to improve education for aboriginal students?

Stoicheff: The retention rate for aboriginal students going to second-year from first-year is much lower than for aboriginal students and non-aboriginal students combined. It's appreciably lower. So one thing we can do, and have been doing in some colleges, is to really concentrate on what it takes to see aboriginal students succeed into second-year. If they make it to that point, the rate of graduation is very high.

Favel: Universities are one of the key institutions the country has that can increase the quality of life of aboriginal people on so many levels. Graduates can provide for their families and be leaders in their communities. Language is the key to our distinctiveness. One of the challenges is how can we develop language programs in Dene, Ojibway, Dakota — Cree is being worked on right now — and Michif for the Metis ... There hasn't been a great amount of investment in aboriginal scholarly research, so creating a standard where we catch up in that space is important as well.



U of S President Peter Stoicheff Submitted

Q: The TRC report stated Canada's goal should be closing the education gap within a generation. Is that possible?

Favel: If you look back at one generation to now, look at how much progress has been achieved. I think it is possible. The need is there and the consequences of not doing anything, of having this permanent underclass in society, is inexcusable in a rich country like Canada. I think it has to happen. I believe we can close the gap. First Nations people will in time through education find their rightful place as partners in Canadian society.

Stoicheff: It's going to take awhile. The kinds of things we are talking about this week are going to start a course of action that will take a generation to unfold. We've seen this in other areas of the world, in New Zealand and Australia where policies and commitments put into place 25 to 30 years ago are now tangibly bearing fruit.

Q: When President Stoicheff talks about "indigenizing the university" what does that mean to you?

Favel: It means making the place more accepting and comfortable for aboriginal people. They see themselves in the university. Their history is respected and recognized. Simple things like naming buildings after famous chiefs. Maybe the outside of a building has Cree language on it. There are simple things you can do that don't cost a lot of money. There are a whole bunch of things that can be done institutionally. For me personally, it means making the university a place where we feel comfortable sending our children.

Plenary sessions are open to the public. Visit www.usask.ca/trc2015 for a full schedule of events.

Direct Link: <http://thestarphoenix.com/news/local-news/u-of-s-hosts-national-building-reconciliation-forum>

Indigenous college program in North Bay changed her life, says student

Program needs 24 students annually to 'break even', enrolment is half that number says director

By Tiar Wilson, [CBC News](#) Posted: Nov 17, 2015 5:00 AM ET Last Updated: Nov 17, 2015 5:00 AM ET



Darien Benjamins is sharing her story about finding herself through indigenous based education. The 20-year-old hopes it will pursue others to enrol in the Indigenous Wellness and Addictions Prevention program at Canadore College in North Bay, Ontario.

A 20-year-old woman wants to help the college she's attending because the program she's enrolled in has changed her life.

"Funding [is an issue] because there is not as high enrolment. I don't want to see it go downhill or anything and I think people need to know that it is here," said Darien Benjamins.

Benjamins is talking about the Indigenous Wellness and Addictions Prevention program (IWAP) at Canadore College in North Bay, Ontario. She's currently a second year student aiming to graduate with a diploma in June 2016.

"I struggled a lot growing up at home ... I never really used to talk about a lot of things and I didn't really have a lot of support systems," she said.

She enrolled in IWAP last year to gain the skills to help others, and in the process she discovered her own roots.

Connecting with Tsimshian roots

Benjamins has a mixed background. Her mother is German and Tsimshian from northern British Columbia and her father is Dutch. She grew up near her father's family in Port Hope, Ontario. The only real connection to her indigenous roots was through books.

"My father's side is very Christian so I grew up with that ... Personally, indigenous [spirituality] interests me. All those teachings that I read about intrigued me. So yeah, I got confused a lot."

That confusion caused Benjamins to rebel as a teenager. "In high school I didn't do very well because I struggled a bit with addictions. I used to drink a lot."

On top of the academic teachings, Benjamins and her IWAP classmates are taught about culture and identity from an Ojibwe point of view. That learning concept is also known as land-based education.

"We learn a lot about the importance of self care and the spiritual aspects of everything. It's not just clinical. It's also about being compassionate."

- *Darien Benjamins, second year IWAP student*

"We have culture camps and we have sweat lodge [ceremonies]. We always learn in a circle and our professors are always very fair and everyone has a chance to share their experiences," she said.

"It's very balanced. We learn a lot about the importance of self care and the spiritual aspects of everything. It's not just clinical. It's also about being compassionate."

"There is a lot of stereotypes in indigenous communities. A lot of people don't have a general understanding of what happened in the past so our professors talk about what happened with colonialism and how that has an effect [on indigenous] people today still," Benjamins said.

Benjamins' studies inspired her to make contact with her Tsimshian family, from Metlakatla First Nation, B.C.

"I went out this summer, actually, and went and met my granny for the first time out in Metlakatla. She introduced me to a lot of people in the community and she told me a lot of what she knew."

'Validity' and 'academic rigour'



Students are seen learning inside a teepee in a sharing circle format. A good portion of the course work in the Indigenous Wellness and Addictions Prevention Program is taught on the land. (Canadore College)

Mary Wabano is the Director of the First Peoples Centre at Canadore College.

"We've just undergone a review this year of the program. And again, enrolment is always a factor," she said.

"The unfortunate thing for not just this program, but other indigenous-based programs as well, there always seems to be this second guess about the quality," she said.

"There seems to be this perception both by mainstream people and by our own indigenous people that calls the question about program validity, about program quality in academic rigour."

The IWAP program began in the early '90s as a one year locally certified course that addressed the needs of the neighbouring Nipissing First Nation. In 1999 it became a two year diploma that also has accreditation through the indigenous certification board of Canada.

While Wabano hasn't said if the program is in any danger she did say it is running a deficit.

The break even point would need to see 24 IWAP students enrolled. The numbers of actual enrolment average just over half with the retention rate sitting at 88 percent.

Wabano says that colonialistic view needs to change, especially in light of the Truth and Reconciliation Commission of Canada's 94 recommendations, focussing on indigenous culture, language and education.

"Their calls to action talk about education institutes, colleges and universities being responsive to the legacy of residential schools and [how] it's continuing to have impacts on our communities, in our families, in individuals, and the total well being of all of us as indigenous people," Wabano said.

"When I hear about students who are reaching out and creating conversation about this, I think that is pretty awesome," she said, referring to Benjamins.

"These programs then are doing their job, you know, around preparing students to ask those critical questions ... and really holding the college to account in terms of being responsive to the needs of First Nations people."

Direct Link: <http://www.cbc.ca/news/aboriginal/indigenous-college-program-changed-life-1.3318716>

First Nations centre ready to go up, says new University of Alberta president



David H. Turpin speaks after he is installed as the new University of Alberta president and vice-chancellor in a formal ceremony at the Northern Alberta Jubilee Auditorium in Edmonton, November 16, 2015. Bruce Edwards / Edmonton Journal

A new \$30-million centre for aboriginal students is ready to go up on north campus as part of the University of Alberta's commitment to reconciliation, says the university's new president.

The Maskwa House of Learning, supported by the Grand Chiefs of Treaty Six and Eight, will be built "in the spirit of working in partnership to answer the legacy of residential schools," said Dave Turpin in the speech written for his installation as U of A president on Monday.

Dignitaries attending the installation ceremony beginning at the Jubilee Auditorium included Premier Rachel Notley, Mayor Don Iveson, government ministers, civic and community leaders, and three former U of A presidents: Indira Samarasekera, Rod Fraser and Myer Horowitz.

Turpin, the U of A's 13th president, also said the university is launching an ambitious plan to guarantee every first-year student a place in residence next fall, to "nurture the bond" between students and campus. A new \$40-million residence tower will soon be under construction.

While the U of A has the country's only faculty of native studies, more must be done to ensure success of aboriginal education, said Turpin.

Maskwa House will welcome all students but will especially provide a "home on campus" for indigenous students where they can access the supports they need, said Turpin.

Turpin also outlined his vision of universities as key players in tackling the “grand challenges” of the times. That vision will require more students and faculty involvement in the community, said Turpin.

The U of A will play a key role in economic diversification, tackling municipal issues and “development of evidence-based policy in key areas of social justice.”

Turpin, who moved to Edmonton in June, said he’s impressed with Edmonton’s pride and passion for the U of A and post-secondary education, so it’s not surprising to see leading U of A academics serving on key provincial committees addressing climate change and the economy, he added.

“There is no doubt the U of A matters to our city and our province,” he said. “Alberta also has an unprecedented opportunity to play a national leadership role in building a better Canada.”

“A better Canada is one where people of diverse background feel welcome, safe and accepted,” he added.

Turpin also gave a glimpse into his personal life, saying he has “a great passion for building things.”

He and his wife Suromitra retreat to a remote island off the west coast of British Columbia where he described building a 90-step staircase for a neighbour with “Home Depot one-day barge trip away.”

“By the time we finished, we had built more than a staircase,” but also a friendship and deeper community bonds, he said.

Direct Link: <http://edmontonjournal.com/news/local-news/new-first-nations-centre-ready-to-go-up-says-new-university-of-alberta-president>

Aboriginal Health

Nunavut looks to local Inuit for advice on new Mental Health Act

Decades-old Act outlines how health officials deal with the most severe cases of mental illness

By Elyse Skura, [CBC News](#) Posted: Nov 12, 2015 6:38 PM CT Last Updated: Nov 12, 2015 6:38 PM CT



The Government of Nunavut was in Clyde River last week, finding out what local Inuit want to see in a revised Mental Health Act. (Elyse Skura/CBC)

When Nunavut split from the Northwest Territories in 1999, it adopted several pieces of legislation, including the already decade-old Mental Health Act; now, the government wants a 'Made-in-Nunavut' version.

The legislation governs how the most severe cases of mental illness are handled, including when people need to be held against their will or medevaced to another community for treatment.

"We [as Inuit] have a different culture and if we use our culture it will be better," David Iqaqrialu said in Inuktitut. "As people in Nunavut, we need to be involved in changes."

The unilingual elder was one of nearly two-dozen people — many of them Inuit elders — to come out to a lively public consultation in Clyde River last week.

This 'affects peoples' rights'

A group of health officials from the territorial government came prepared with a list of discussion questions and translated materials outlining what the Act does and how it might be changed.



'We have a different culture and if we use our culture it will be better,' said David Iqaqrialu about updates to Nunavut's Mental Health Act. (Elyse Skura/CBC)

"The Mental Health Act affects peoples' rights," said Lynn Ryan MacKenzie, the executive director of planning for the health department.

The legislation is used when people are in "real crisis" and in danger of hurting themselves or others.

"Since it affects people in Nunavut and their families, it's really important that the people of Nunavut have an opportunity to reflect on what's involved," she said.

In particular, the government wants to know what Inuit think about:

- how patients and families are told about their rights;
- when and how health workers can consult with elders;
- how long a patient can be held against their will;
- if patients should be able to keep information about their health private from their parents;
- and if new 'community supported treatment orders' should be an option to help patients avoid crisis situations.

'All my kids' have contemplated suicide

At community consultation in Clyde River, elder after elder expressed a similar concern: few understood what the Mental Health Act does and many wondered why they were provided with the discussion questions in advance.



Lynn Ryan MacKenzie, the health department's executive director of planning, is leading the community consultations. (Vincent Robinet/CBC)

"This is my first time finding out about these things," said Iqaqrialu.

Nevertheless, residents took advantage of the rare audience with government officials to express their frustrations and talk about their personal experiences with traditional healing.

Mental health is "a big issue" in the community, said Taapitia Aapa in Inuktitut. In the past, youth spent more time sewing and hunting with family and less time alone on the computer.

"It's very different now," she explained. "We never thought about suicide.

"Now, all my kids and my grandkids have thought about taking their own lives."

During the consultation, Aapa told the officials about a time when her nephew became suicidal and was medevaced to Iqaluit. Later on, he was sent south to Toronto to be assessed by a specialist.

She wants to see doctors include families more in treatment.

"It's bad when a family member is sent away and you are not informed, because you can't talk to them."

Not helping breeds 'anger and hurt'

Under the Mental Health Act, patients can invoke their right to privacy, effectively barring families from becoming involved.

Many say that's not the Inuit way.

"It's important for parents to be informed because if they're not informed, they won't be able to help," said Iqaqrialu. "When they're not helping, it will breed anger and hurt in them."

During a recent coroner's inquest into Nunavut's high rate of suicide, Shuvina Mike spoke candidly about the effect this policy has had on her life.

When Mike's daughter died by suicide, she learned that it was [not her first attempt](#).

"If I had been informed of this," she said. "I definitely would have intervened and sought help with her."

In the end, the inquest's jury recommended the Mental Health Act be changed to ensure a family member is always contacted after suicide attempts — something every person who spoke at the Clyde River consultation seemed to support.

The community consultations are set to wrap up in Iqaluit on November 26. After that, the health department is set to speak with local health practitioners and Inuit organizations.

Direct Link: <http://www.cbc.ca/news/canada/north/nunavut-mental-health-act-consultations-1.3315548>

Kidney health clinic in Winnipeg offers tests, info to aboriginal adults

Indigenous people experience higher rates of diabetes and kidney disease

[CBC News](#) Posted: Nov 13, 2015 12:52 PM CT Last Updated: Nov 13, 2015 5:59 PM CT



The Aboriginal Centre of Winnipeg and the Kidney Foundation of Canada's Manitoba branch hosted a screening clinic on Friday where indigenous adults could learn more about diabetes and kidney disease.

Diabetes is a leading cause of chronic kidney disease, and aboriginal people experience higher rates of both diseases, according to the kidney foundation.

People age 18 and older lined up to be tested at Friday's clinic, which ran until 2:30 p.m. at the Aboriginal Centre on Higgins Avenue.

Pharmacists were on hand to go over test results with participants. The clinic also offered presentations and information booths on managing and preventing diabetes.



Carrie Bird, in red sweater, and others wait in line for kidney screening tests at a clinic held at the Aboriginal Centre of Winnipeg on Friday. (Meagan Fiddler/CBC)

Kelly Deveau, a registered nurse and certified diabetes educator who did a presentation at the clinic, said the event aims to attract people who may already have the symptoms of diabetes but aren't totally sure whether they have it.

"We want to engage and empower people so they can lead a healthy life without several admissions to the hospital or an early death," she said.

Deveau said while it's not known how much more prevalent diabetes is within the indigenous community, it is an issue of concern.

"We're just figuring out that one in every three people that I've seen recently ... seems to have a risk factor for diabetes or pre-diabetes. It is very high in the over-40, the aboriginal population and the immigrant population. It's huge right now," she said.

'I want to make healthier choices'

Among those who came to Friday's clinic was Carrie Bird, 23, who said her grandfather and aunt have diabetes, so she wanted to make sure she's staying healthy during her pregnancy.

"I want to make healthier choices for me and my family, just so we can be healthy and not be at risk for diabetes," she said.

"I've seen my grandfather struggle through diabetes and going through dialysis, and it hurt my heart to watch him go through that."



Bird, left, speaks with a pharmacist about her kidney screening test results at Friday's clinic. (Meagan Fiddler/CBC)

The event was held a day before World Diabetes Day, which is on Saturday. It's organized in partnership with the National Aboriginal Diabetes Association and the Aboriginal Health and Wellness Centre.

Holly MacLean, acting wellness director with the Aboriginal Health and Wellness Centre, said diabetes affects many in the indigenous community, but the event offers resources that can help people make better health choices.

"It can be somewhat of a challenging thing to live with. There's a lot of stress that can go into managing diabetes well, and so when we come together and have resources around that then it tends to help people out in managing their diabetes better," she said.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/kidney-health-clinic-in-winnipeg-offers-tests-info-to-aboriginal-adults-1.3317938>

Editorial: Sterilization pressure odious

[Saskatoon StarPhoenix Editorial Board](#)

Published on: November 17, 2015 | Last Updated: November 17, 2015 1:13 AM CST



Jackie Mann is VP integrated services for the Saskatoon Health Region Richard Marjan / The StarPhoenix

The Saskatoon Health Region, to its credit, has responded swiftly to address [concerns raised by two aboriginal women who were pressured by hospital staff in Saskatoon to undergo tubal ligations](#), but what's shocking is that the attitudes that led to these incidents still prevail within the medical system.

As explained in the story today by StarPhoenix reporter Betty Ann Adam, a Metis woman underwent a tubal ligation at Royal University Hospital in 2010 upon the birth of her seventh child, after reluctantly signing a consent form under pressure from a hospital social worker and nurses.

“They made it pretty clear they didn’t want me discharged until my tubes were tied,” Brenda Pelletier said.

The Metis woman says the social worker told her that seven kids were enough and she should enjoy the new baby and be happy because some women couldn’t have children. Nurses who came during the night to check on Ms. Pelletier and the baby also urged her to sign the consent form for the tubal ligation. In the morning, a nurse told her that an operating room was being prepared for her procedure, with the social worker returning with a doctor who recommended that she consent.

“I was tired and frustrated, and I signed it against my will to get them to leave me alone,” Ms. Pelletier told the SP. “On the table I told them again, ‘I don’t want to.’ ”

Although she believed that her Fallopian tubes would be clamped and the procedure was reversible, she learned later that they had been cut and cauterized: “I’m still angry. How many others have they done this to?”

Tracy Bannab, a mother of nine, is another aboriginal woman who felt similarly pressured to get sterilized in 2012, except that her obstetrician intervened to prevent it.

Given the odious history of forced sterilizations in Canada, particularly those involving aboriginal women, it’s nearly unbelievable that any health sector employees in the 21st century would consider it acceptable to pressure women to give up the right to make reproductive choices. A woman’s most personal of decisions shouldn’t be dictated by pressure from someone else who perceives sterilization to be what’s best for her or society in general.

After the women came forward to tell their stories to the SP in hopes of preventing other women having to go through a similar experience, health region executive Jackie Mann confirmed that SHR is implementing a new process to ensure that tubal ligations after a vaginal delivery would be done only on those women who have decided with their doctors to do it prior to coming to the hospital.

It’s a step forward that’s long overdue.

Direct Link: <http://thestarphoenix.com/opinion/editorials/editorial-sterilization-pressure-odious>

Deadline on doctor-assisted suicide law could be delayed

[Mark Kennedy, Ottawa Citizen](#)

Published on: November 16, 2015 | Last Updated: November 16, 2015 8:38 PM EST



Jody Wilson-Raybould, the B.C. regional chief for the Assembly of First Nations, will run for the Liberals federally. Sean Kilpatrick / CP

Justice Minister Jody Wilson-Raybould says the Liberal government is considering asking the Supreme Court of Canada to give Parliament more time to respond to its ruling on physician-assisted suicide.

Speaking to journalists Monday, Wilson-Raybould said the new government is approaching the issue “with thoughtfulness.”

“The circumstances around ending a human life are of the highest moral and social policy order and cannot be undertaken lightly.”

Last February, the top court lifted a ban on doctor-assisted death and gave Parliament a year — until Feb. 6, 2016 — to draft a law that recognizes the right of clearly consenting adults who are enduring intolerable physical or mental suffering to seek medical help to end their lives.

The Conservative government, facing divisions in its own caucus, delayed action and waited until the summer to strike a three-person panel to study the issue.

Liberal Leader Justin Trudeau urged MPs last winter to form a Commons committee to study the issue and prepare a bill. But the Conservatives blocked his motion in the Commons.

At the time, Trudeau made it clear he thought the Supreme Court had made the “right decision” and that MPs had a “responsibility” to draft new legislation consistent with the ruling.

Now, as prime minister, with the clock ticking towards early February, the politically sensitive issue is one of his government’s first challenges.

Wilson-Raybould was asked by journalists if the government will seek an extension from the court, so that it has more time to formulate a response.

“This is something that we are considering,” she said. “It’s in the realm of possibility.”

Wilson-Raybould said she is working with Health Minister Jane Philpott on the matter, and she indicated it is a priority.

“Without question, the timelines on this are very compressed.”

The minister said the Liberals promised during the election to examine the issue through an all-party parliamentary committee, and she added that she is personally committed to speaking “directly” to people.

“We are approaching this with thoughtfulness. We are approaching this having regard to all of the information.”

On the weekend, Wilson-Raybould and Philpott announced they have changed the mandate of the panel established by the Conservative government in July.

They have told the panel — which has travelled internationally and held broad consultations — that it will no longer be required to provide advice on legislative options on physician-assisted death.

Instead, it will just submit a report summarizing the “key findings” of its consultations, and it will have an extra month, until mid-December, to do its work.

They said the panel’s report will come “in time to inform the next stages of work” leading to the government’s response to the court decision.

Dr. Harvey Max Chochinov, the panel’s chair, said in an interview Monday that the group has amassed an “extraordinary amount of information” — from thousands of Canadians who submitted their views online, and from consultations with key stakeholder groups, and national and international experts.

The panel travelled to Belgium, Holland, Switzerland and Oregon to examine how those jurisdictions handle doctor-assisted death.

Chochinov is the Canada research chair in palliative care at the University of Manitoba. Others on the panel are University of Ottawa law professor Benoit Pelletier and Catherine Frazee, former co-director of Ryerson University’s institute for disability research and education.

“There are people who feel very passionately about these issues,” said Chochinov.

“Our job has been to listen to everyone. We’re going to do our very best to make sure that we reflect that diversity of opinion.”

Direct Link: <http://ottawacitizen.com/news/national/deadline-on-doctor-assisted-suicide-law-could-be-delayed>

Aboriginal History & Heritage

Manitoba man defied racism with unit of aboriginal soldiers in First World War

'Under fire, you're not really concerned about the colour of the skin ... of the person on either side of you'

By Danelle Cloutier, [CBC News](#) Posted: Nov 13, 2015 2:06 PM CT Last Updated: Nov 16, 2015 11:50 AM CT



Lt.-Col. Glenlyon (Glen) Campbell of the 107th Battalion, at Camp Hughes in Carberry, Man., in 1916. (Courtesy of Glen Campbell)

A Manitoba man is being remembered for defying racism during the First World War.

Lt.-Col. Glenlyon (Glen) Campbell raised and mobilized the 107th (Timber Wolf) Battalion in Winnipeg 100 years ago this month. More than 500 of the 900 men were aboriginal, including men who were Cree, Ojibway, Mohawk, Sioux and Delaware. Campbell recruited many of them from residential schools.

"He had so much respect for the First Nations people and knew they could do just as well as the other soldiers," said Glen Campbell, who's named after his great-grandfather. "All of his men really respected him."

When the First World War began in 1914, the Canadian government discouraged aboriginal people from enlisting. In 1915, after experiencing heavy casualties in Europe, the Canadian military needed more troops and the government relaxed its policies. By 1917, the government actively recruited aboriginal soldiers.

Campbell raised the battalion in November 1915 and the soldiers trained at Camp Hughes in Carberry, Man. Campbell led the unit overseas in 1916, at age 53. Campbell's superiors wanted to break up the 107th Battalion and use the soldiers as reinforcements for other battalions, but Campbell convinced them to keep his soldiers together.

"He felt that if he could keep the First Nations people under his command, he could shield them from a lot of the racism they faced at home," his great-grandson said.

Strong ties

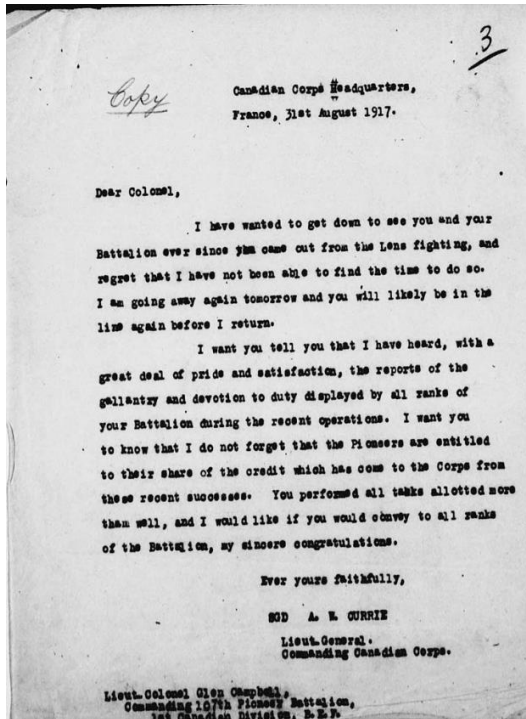
Campbell had strong ties to aboriginal people his entire life, starting with his dad, who was an explorer and a fur trader for the Hudson Bay Company in British, Columbia, the Yukon and Saskatchewan.

"Most of his early life, he had spent with and around First Nations people," Campbell's great-grandson said. "He just always had a fascination with their lifestyles and their cultures and basically assimilated into that culture for quite a while, where he hunted and trapped and lived with the First Nation people."

Campbell later married Harriet Burns, the daughter of Chief Keeseekoowenin from the Keeseekoowenin Ojibway First Nation near Riding Mountain, Man.

Going to war

The Timber Wolf Battalion mainly functioned as a pioneer unit that built and maintained roads and laid communication lines.



A letter from Gen. Sir Arthur William Currie to Lt.-Col. Glenlyon (Glen) Campbell. (Courtesy of Glen Campbell)

"To be able to go to France, I don't think they were considered capable of being just a full fighting battalion, probably because of racism again," said Campbell's great-grandson.

But the Timber Wolf Battalion did fight in the Battle of Vimy Ridge and Hill 70 under Campbell's command before he died from longstanding kidney disease in October 1917. The unit went on to fight at Passchendaele.

"They came out of Vimy Ridge fairly unscathed, but Hill 70, they took a lot of casualties," said his great-grandson.

Campbell took the deaths of his men hard.

"He got to know the families of a lot of these soldiers fairly well. He took it fairly hard to lose too many men and to have so many gassed and injured," his great-grandson said.

Even though the indigenous soldiers suffered racism before the war, Campbell's great-grandson said the men were simply seen as soldiers during combat.

"When you're sitting in the trench under fire, you're not really concerned about the colour of the skin or the heritage of the person on either side of you, because you depend on them for making it through the battles," he said.

An adventurous man

Campbell also fought in the North-West Rebellion of 1885, entering as a private and leaving as a captain.

He was a member of the Legislative Assembly of Manitoba and a member of Parliament in Ottawa, and he sometimes gave speeches in Ojibway and Cree.

He later became the chief inspector for what's now called Aboriginal Affairs and Northern Development Canada.

He also took part in the first Calgary Stampede and was instrumental in getting indigenous peoples to participate in the event.

Campbell's great-grandson described him as a strong leader and an adventurous man.

"One time he jumped out of a tree onto the back of a moose and rode it for a distance. Apparently one time the circus was in town in Winnipeg, and one of his friends dared him to go in the cage with the lion, which he did," he said.

"I'm really proud of my ancestors."

Direct Link: <http://www.cbc.ca/news/canada/manitoba/manitoba-man-defied-racism-with-unit-of-aboriginal-soldiers-in-first-world-war-1.3317932>

Louis Riel: Canadians and Indigenous Peoples continue to pay respect, 130 years later

Riel fought for values 'Canadians hold dear — equality, pluralism, and social justice,' minister says

By Tiar Wilson, [CBC News](#) Posted: Nov 16, 2015 2:56 PM ET Last Updated: Nov 16, 2015 3:11 PM ET



Every year, the Manitoba Métis Federation holds a memorial service commemorating the death of Louis Riel. (CBC)

One hundred and thirty years after Louis Riel was hanged for treason, Canadians and indigenous people alike continue to commemorate his death at events and on social media.

Riel is known to be one of Canada's most controversial figures. While the Métis have always viewed him as a hero, many felt he was a traitor because he led the North West Rebellion.

Riel was hanged for treason on Nov. 16, 1885, in Regina.

The Manitoba Métis Federation (MMF) led a memorial service for Riel at his tombstone in Winnipeg's St. Boniface area on Monday morning.



Louis Riel was hanged for treason on Nov. 16, 1885, in Regina. (National Archives of Canada/C-007625)

"We go there every year to show our gratitude and appreciation on the sacrifices that Riel actually gave," said MMF president David Chartrand.

To a crowd of nearly 100 people, Chartrand spoke of how Riel's leadership inspires his own.

"I'm very religious in my own ways. I'm one to pray to God, of course, to the Virgin Mary, and I also pray to Riel ... for him to give me guidance in all my decisions, my actions, and where I am taking his little Métis nation," he said.

It wasn't until 1992 that Ottawa finally recognized Riel as a founder of Manitoba. Then in 2007, Manitoba declared a holiday in February that is named after him.

This year, many are remembering him at different events across the country and on social media.

Indigenous Affairs Minister Carolyn Bennett was among those who paid tribute to Riel.

"Louis Riel fought for the very values that Canadians hold dear — equality, pluralism, and social justice. His many sacrifices have secured him an enduring place in our shared history as a champion of the Métis people, a founder of Manitoba, and a key contributor to Canadian Confederation," Bennett said in a statement.

"I am looking forward to working with Métis people, communities, and organizations in order to ensure a renewed, Nation-to-Nation relationship between Canada and the Métis Nation."

Direct Link: <http://www.cbc.ca/news/aboriginal/louis-riel-canadians-and-indigenous-peoples-continue-to-pay-respect-130-years-later-1.3321174>

Métis leader honoured on Louis Riel Day across Saskatchewan

Riel executed by Canadian government 130 years ago today

[CBC News](#) Posted: Nov 16, 2015 12:24 PM CT Last Updated: Nov 16, 2015 12:24 PM CT



The Métis flag was raised today at Saskatchewan Polytechnic's Saskatoon campus. (Victoria Dinh/CBC News)

Celebrations are planned across the province for Louis Riel Day today.

Flags were raised around Saskatchewan in commemoration of the Métis leader.

On this date in 1885, Riel was executed in Regina by the Canadian government for treason.

Riel led an armed resistance movement against the federal government, and was a strong advocate for Métis and Francophone rights in western Canada.

Other than a number of flag raisings, the Regina Riel Métis Council will hold its annual Louis Riel Day March and Vigil.

A group will gather at Optimist Park at 4:45 p.m. CST for a march down Dewdney Avenue. As well, an official ceremony will begin in the chapel of the RCMP Heritage Centre at 5 p.m. CST

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/metis-leader-honoured-louis-riel-day-1.3321253>

Metis recognize a history almost lost



With Mayor Frank Campion (left) and Niagara Region Metis Council councilor Reg Bernier looking on council president Derrick Ponte raises the Metis flag in front of the Civic Square on Monday marking Louis Riel Day.

Niagara This Week - Welland

By [Steve Henschel](#), Nov 16, 2015

WELLAND — A hundred and thirty years to the day after the fact, Welland Mayor Frank Campion and representatives from the Niagara Region Metis Council met in front of city hall to raise the Metis flag, recognizing Louis Riel Day and marking the anniversary of the Manitoba Metis leader's execution that began nearly a century of repression and persecution of his people.

“We refer to it as the dark ages,” council president Derrick Ponte said on Monday.

Riel, a founder of the province of Manitoba led the Metis in that province during the Red River Rebellion in 1869 and later the Northwest Rebellion in Saskatchewan. For those

efforts he was charged for treason, and a bounty was put on his head. As a twice-elected Member of Parliament he never sat in the legislature because of that bounty. He was hanged upon his eventual capture on Nov. 16, 1885.

“After the execution of Riel the general population turned on the Metis,” said Ponte. “Almost 100 years went by before the Metis were recognized in history again.”

During those 100 years much was lost, according to Ponte, as many Metis hid or forgot their heritage in an attempt to blend with a hostile European population. In remote communities Metis thrived and carried on their traditions; however in urban centres they were forced to hide their heritage or go into exile.

“If you lived in an urban community you went into hiding,” said Ponte, explaining Metis were refused employment, rent and the right to own land.

Many parents never told their children of their Metis heritage in the hopes they could blend in with European communities.

“They were trying to protect their children,” said Ponte, who himself was never told by his parents of his Metis background. He never learned of it until he visited cousins in Manitoba in his 40s.

It wasn't until 1983 that the federal government officially recognized the Metis, and the nation began reclaiming its rightful place in Canadian history.

That place, according to Ponte, is an important one.

“Metis played a large part forming this country,” said Ponte, noting Metis communities helped European settlers get on their feet. They also helped open up the Canadian wilds through the fur trade and played as important liaisons between the First Nations peoples and European colonists, both of which the Metis owe their roots to.

Ponte explained marking Riel Day with flag raisings in Welland, Port Colborne, St. Catharines and Niagara Falls is an important part of preserving and reclaiming the lost history of the Metis.

The Niagara council has 300 registered families, and Ponte estimates just as many are unregistered.

“More and more people are starting to self identify,” said Ponte. “The government wanted people to forget the Metis, but we're back.”

Campion said the annual raising of the flag is always a proud day for the city in recognizing the Metis.

“We have a strong Metis community here,” said Campion.

Direct Link: <http://www.niagarathisweek.com/news-story/6120868-metis-recognize-a-history-almost-lost/>

Aboriginal Identity & Representation

Nunavut's Inuit language authority a focus for upcoming legislative hearings

Independent language body's work moves slowly

SARAH ROGERS, November 13, 2015 - 11:55 am



As part of efforts to standardize Inuktitut in Nunavut, Taiguusiliuqtiit has collected and illustrated 150 Inuktitut terms that describe emotions and feelings. (IMAGE COURTESY OF IUT)

Nunavut's Inuit language authority, Inuit Uqausinginnik Taiguusiliuqtiit, continues to work towards standardizing Inuktitut across the territory, as MLAs prepare to take a look at the organization later this month.

Members of Nunavut's legislative assembly will scrutinize Taiguusiliuqtiit's activities — during standing committee hearings on its recent annual reports and those of Nunavut's language commission — from Nov. 23 to Nov. 27.

Under the Inuit Language Protection Act, the independent, Iqaluit-based organization is mandated to develop standardized terminology, document dialects, and help government departments and the business community with access to Inuit language services.

But according to Taiguusiliuqtiit's last three annual reports, tabled during the most recent session of the legislative assembly, that process is slow one, hindered by budget restraints and the territory's vast geography.

The reports also suggests that Taiguusiliuqtiit has not yet used its full powers, as the organization looks to develop a better communications strategy with stakeholders.

Under the language act, Taiguusiliuqtiit's most important duty is developing and approving standardized Inuktitut terms and expressions.

The organization's 2014-15 annual report indicates that Taiguusiliuqtiit has collected terminology in a number of fields, but has yet to standardize them.

Although the Inuit Language Protection Act gives Taiguusiliuqtiit the power to direct a GN department or public agency to implement standard terminology, the organization has not made use of that power.

The organization, currently made up a five-member board of directors and seven staff, has instead focused on specific themes in its terminology collection.

For example, Taiguusiliuqtiit has collected 150 Inuktitut terms that describe emotions and feelings, 195 terms that describe hockey, and another 945 that refer to Inuit names.

Taiguusiliuqtiit has provided help to a number of government agencies and Nunavut organizations. Over the last three years, it has helped standardize terms for the Department of Justice and recommend names for the new Family Services department (Inulirijikkut) and the new Inuit Broadcasting Corp. facility in Iqaluit.

But in its 2013-14 report, Taiguusiliuqtiit's board members note that the sub-committees it had always appointed to review Inuktitut terminology, like its media terminology or health terminology committees, proved to be too time-consuming and expensive to maintain.

It took time to find and appoint representatives from across the territory, and it became too costly to bring those committee members together, the report said.

So the organization has taken a similar approach to its counterpart in Quebec, the Office québécois de la langue française, by having staff members delegated to terminology research, with the board of directors providing oversight.

Taiguusiliuqtiit works with a \$2.2 million annual budget, about half of which goes to permanent salaries.

In the face of budgetary constraints, the organization reported that it's also had to cut back on its own face-to-face meetings in recent years.

Apart from its Iqaluit-based staff, Taiguusiliuqtiit's chair, Elijah Erkloo is from Pond Inlet; vice chair Miriam Aglukkaq is from Gjoa Haven, while three other board members represent each of Nunavut's three regions.

The organization has made major strides in the development of Inuktitut competency levels for GN employees.

Under that program, money would be paid to employees who attain a high level of Inuktitut proficiency, spoken and written.

As part of a three-year plan, Taiguusiliuqtiit is still in the early stages of developing a terminology database for use by all Nunavummiut.

The organization also plans to design and launch its own website, along with a broad communication strategy.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674nunavuts_inuit_language_authority_focus_of_upcoming_hearings/

Professor examines pop-culture representations of indigenous women

by [Staff Writer - Nanaimo News Bulletin](#)

posted Nov 13, 2015 at 10:00 AM



The photo from the 1920 silent Film Behold My Wife, starring Mabel Julienne and Scott and Milton Sills, is one example of a depiction of stereotype representations of Metis or mixed blood Indigenous women.

Vancouver Island University First Nations' Studies professor Allyson Anderson will explore the stereotypes of indigenous women in today's society.

Anderson discusses her research, which focuses on representations of indigenous mixed-blood women in North America and internationally, during the university's arts and humanities colloquium speaker's presentation Nov. 20, 10-11:30 a.m. at Malaspina Theatre. The event is free.

Her presentation *Gypsies, Tramps and Thieves: The Contrapuntal Rantings of a Half-breed Girl*, examines depictions of mixed blood or historical Métis, and according to a press release, critiques “disturbing assumptions arising from those depictions that relate to the history of nation-building in Canada and the U.S.A.”

Anderson said in a press release that the social status of mixed-blood women in the early stages of colonization varied. It was determined by their relationships to production in their local economies.

“Their unique position at this curious intersection of race, class, gender and culture, meant that here, in what is now Canada, Indigenous mixed-blood women enjoyed a degree of social status in fur trade and early colonial societies that was uncommon in colonies abroad,” said Anderson.

Anderson's argument is that pop-culture representations vilified the “half-breed girl of North American colonial yore” and it is rooted in Euro-settlers anxieties regarding appropriation of indigenous lands.

Anderson's ancestry reaches back to Canada's Red River Métis. She is pursuing a PhD in Native Studies from the University of Manitoba and has taught First Nations Studies at VIU since 1997.

Direct Link: <http://www.nanaimobulletin.com/entertainment/347284352.html>

Stop using offensive indigenous mascots in sports, Justice Murray Sinclair says

Head of Truth and Reconciliation Commission says team names such as the Redskins and cartoonish aboriginal mascots have no place in Canada.



Murray Sinclair, chair of Canada's Truth and Reconciliation Commission, pictured here in June, says "people need to re-examine their behaviour" when it comes to offensive sports mascots, logos and names.

By: Chinta Puxley The Canadian Press, Published on Sun Nov 15 2015

WINNIPEG—The head of Canada's Truth and Reconciliation Commission says it's time to get rid of offensive indigenous mascots which would never be tolerated if they targeted any other cultural group.

Justice Murray Sinclair, [who spearheaded an examination of Canada's residential schools](#), says sports teams with offensive names [such as the Redskins](#) and cartoonish aboriginal-looking mascots have no place in a country trying to come to grips with racism in its past.

"It's only indigenous peoples' symbols that are being utilized by sports teams. I don't think there is any cultural group that is subject to that anymore," Sinclair said in an interview. "People need to re-examine their behaviour — all aspects of their behaviour — the way they are doing business."

Some Canadian high school teams are taking steps to phase out their mascots while others say there is no need.

A Morden, Man., hockey team named the Redskins was criticized recently by a local city councillor, who wanted city council to call for a name change.

Morden Mayor Ken Wiebe, one of two who voted in favour of the motion, said he couldn't talk about it because council ultimately decided not to get involved.

"This is not a sword I'm going to fall on," he said.

The team's general manager, Brent Meleck, who is aboriginal, said the name has "been around for a long time. We're not doing anything wrong."

Sinclair said a name like that has a profound impact on young indigenous people.

"I can't imagine how comfortable they would feel knowing the major team in their town is called that," said Sinclair, who pointed to [the Washington, D.C., NFL](#) team with the

same name. “They’ve been told by a number of legal entities to stop doing it, but they’re still fighting for it.”

The Washington blow-up initially raised some questions about whether the CFL’s Edmonton Eskimos should change their name, but a team spokesman quickly squelched the idea.

“We have no backlash from our fans or politicians or any other sort,” team spokesman Allan Watt said in June 2014.

An Inuk lawyer who played with the team briefly in the 1950s backed Watt up.

“I don’t know what the problem is with having us called the Edmonton Eskimos,” said Kiviaq, formerly known as David Ward. “It wasn’t meant to be derogatory at all. We . . . should be proud of it.”

However, several Canadian junior and high school teams did opt to change their names last year following public concern.

The Nepean Redskins youth football team in Ottawa changed its name to the Nepean Eagles after a human rights complaint.

The Western Canada High School in Calgary dropped its Redmen name and logo after consulting with school board elders. It cost the board \$200,000 to repaint the gym and order new uniforms.

Two Saskatchewan school teams also called Redmen changed their names as well. Regina’s Balfour Collegiate team is now called the Bears and Bedford Road Collegiate in Saskatoon switched to Redhawks.

In the United States, Adidas has announced it will help high schools who want to change their mascot by offering free design resources and financial support. It’s estimated there are about 2,000 schools in the States with outdated indigenous mascots or symbols.

The move was praised by Oneida group Change The Mascot, which has led the protest against the Washington Redskins. Ending “the use of the R-word is not going away, but is instead gaining momentum as people understand the damaging impacts of this racial slur,” the group said in a statement.

A spokesperson for Adidas Canada said the company can’t comment on plans to extend the program north of the border.

The initiative would take away any financial argument for those resisting a name change, Sinclair said.

“It boils it back down to the real issue — (whether) they want to cling to that more pejorative expression or not.”

Direct Link: <http://www.thestar.com/news/canada/2015/11/15/stop-using-offensive-indigenous-mascots-in-sports-justice-murray-sinclair-says.html>

Roberta Jamieson, First Nations Activist, Shares Her Story On MAKERS

The Huffington Post Canada | By [Julianna McDermott](#)
Posted: 11/16/2015 12:01 pm EST Updated: 5 hours ago

Canadian lawyer and First Nations activist, [Roberta Jamieson](#) understood the power of education from a young age.

As a Mohawk girl growing up in the Six Nations of the Grand River territory in Ontario, she witnessed many of her friends dropping out of school.

"Trust me, when you're sitting in a classroom learning from a book about people you could not remotely relate to -- we know these are foreign ideas; they don't reflect our community," [she explains in an interview with MAKERS](#). "So when you don't have your identity validated, it's easy to check out."

Nevertheless, Jamieson says she knew her people were capable of anything they set their minds to, and she was determined to prove it. In 1976, she became the first First Nations woman to earn a law degree in Canada. She went on to become the first woman appointed Ombudsman of Ontario, and the first woman elected Chief of Six Nations.

Now, as President and CEO of [Indspire](#), she's fighting for education equality for Indigenous youth.

"In Canada, in 2015, the reality is that only four out of 10 of our children will graduate from high school," [Jamieson tells MAKERS](#). "Other Canadian children -- at least eight out of 10. For post secondary, again, at most eight per cent verses 28 per cent."

"There's a huge gap in educational outcomes," she continues. "There is no gap in talent, or resources, or intellect. There is a gap, though, in achievement. This is what Indspire is trying to change."

Watch Jamieson's full interview with MAKERS above to learn more about her story and her mission to close the achievement gap in education.

Direct Link: http://www.huffingtonpost.ca/2015/11/16/roberta-jamieson-makers_n_8560960.html

Aboriginal Politics

Canada will implement UN Declaration on Rights of Indigenous Peoples, Carolyn Bennett says

Indigenous and Northern Affairs Minister Carolyn Bennett says the new Liberal government will rebuild the relationship with First Nations, Métis and Inuit peoples.



Prime Minister Justin Trudeau told his new cabinet ministers: “No relationship is more important to me and to Canada than the one with Indigenous Peoples.”

By: [Joanna Smith](#) Ottawa Bureau reporter, Published on Thu Nov 12 2015

OTTAWA—Indigenous and Northern Affairs Minister Carolyn Bennett says the new Liberal government will rebuild the relationship with First Nations, Métis and Inuit peoples by including them in every decision that affects them and their land.

“That means starting out right, such that everything has been considered before a decision is taken so that you can find that win-win of ‘you can develop there but not there,’ ” Bennett said in an interview this week, when asked how the Liberals plan to make good on their promise to implement the [United Nations Declaration on the Rights of Indigenous Peoples](#) (UNDRIP).

Prime Minister Justin Trudeau gave that sentiment a boost when he told his new cabinet ministers in their : [“No relationship is more important to me and to Canada than the one with Indigenous Peoples.”](#)

The Crown already has a constitutionally protected “duty to consult” with aboriginal peoples on issues that might affect their interests, but the UN declaration goes much further and calls on governments to obtain “free, prior and informed consent,” including when it comes to natural resources development.

The idea that this could turn into a veto was one of the concerns that Canada — under the previous government of Conservative prime minister Stephen Harper — cited as a reason for its opposition to signing UNDRIP in 2007 and then its refusal to adopt an outcome document last year.

How does a federal government implement those principles without risking a loss of control over its agenda? Bennett said achieving mutually beneficial results begins by having a conversation, and having it right away.

“There are many ways of achieving mutual results, but it begins with the conversation and it isn’t writing legislation and then saying, ‘You love it, don’t you?’ We are committed to sitting down early, at the earliest possible moment, on every single thing that will affect indigenous people in Canada,” said Bennett, who believes it is “hugely important” all parliamentarians, government departments, provinces, territories, mayors and municipalities understand this too.

Bennett, who said she was advised by a First Nations friend to consider herself the “minister of reconciliation,” is aware she has set the bar high for herself, but she also has high expectations for her newly renamed department of Indigenous and Northern Affairs.

“I’m a bit of a hard marker when it comes to what a strategy that is going to do something looks like,” Bennett said.

In a speech to departmental staff Tuesday, according to a video provided to the Star communications staff upon request, Bennett did her best to rally bureaucrats onside by promising a different way of doing things.

“We want you to be empowered to bring forward good ideas, to understand the kinds of solutions that you know exist on the ground and that we can just harvest from the people who have been doing the thinking about these things for a very long time,” said Bennett, who also told them to correct her when she is wrong and that she would have “a no jerks policy” when it comes to hiring staff for her office.

Bennett told the Star the new government will “have to have some wins that will demonstrate reconciliation” in order to keep the goodwill flowing.

“There is a lot of understanding that some things are going to take more time than others, but the indicators of the good will and the steps in the right direction are going to be very important,” said Bennett.

One of those indicators will be the national inquiry into the more than 1,200 missing and murdered Indigenous women and girls in Canada.

“We are saddened and shocked and think of those families, but I think we also know that Canadians want this to stop and we have to do everything in our power to understand what leads to this and be able to put in place the action to prevent these,” Bennett said.

Bennett expects to launch pre-inquiry consultations with families, civil society groups and other stakeholders within the next couple of weeks, with the goal of having “something substantial to announce” sometime before Dec. 6.

That is the National Day of Remembrance and Action on Violence Against Women that marks the anniversary of the 1989 massacre at École Polytechnique in Montreal.

Bennett said she and her department will jointly lead the consultation process with Justice Minister Jody Wilson-Raybould and Status of Women Minister Patricia Hajdu, with Public Safety Minister Ralph Goodale also playing an advisory role.

Bennett said she was pleased to see Conservative interim leader Rona Ambrose lend her support to the inquiry, and noted that NDP MPs Niki Ashton and Romeo Saganash and Green Party Leader Elizabeth May have always been on board.

Bennett also stood by the Liberal commitment to remove the 2-per-cent cap on annual increases to federal transfers to First Nations communities, which has not kept pace with population growth and is cited as one of the sources the discrepancy in services — including education — for aboriginal and non-aboriginal Canadians.

It was brought in former Liberal finance minister Paul Martin in 1996, but Bennett disputes that it was intended as an austerity measure.

“That was actually a 2-per-cent escalator and it was a 2-per-cent escalator at a time when all other (departments) were being cut and I had long chats with Paul Martin about it, but I think the Kelowna Accord was intended to lift that cap,” Bennett said.

The Liberal campaign platform also promised to negotiate a new fiscal relationship that would better provide for needs in First Nations communities, and Bennett said they envision emulating the process of the Kelowna Accord, negotiated by Martin as prime minister, to achieve it.

“It was a totally inclusive process that included First Nations, Métis and Inuit leadership together with the provinces and the territories. Everybody came together in order to identify the priorities,” Bennett said.

Timeline: UN Declarations on the Rights of Indigenous Peoples

Sept. 13, 2007: The UN General Assembly adopts the declaration but Canada, which had for many years been involved in drafting UNDRIP, joined the U.S., Australia and New Zealand in opposing it. One of the concerns was that “free, prior and informed consent” could be used as a veto.

Nov. 12, 2010: Canada endorses UNDRIP, but refers to it as “an aspirational document” and notes it is not legally binding: “We are now confident that Canada can interpret the principles expressed in the declaration in a manner that is consistent with our Constitution and legal framework.”

Sept. 22, 2014: Canada is the only UN member to refuse adopting the “outcome document” affirming commitment to UNDRIP, again citing concerns over “free, prior and informed consent”.

Direct Link: <http://www.thestar.com/news/canada/2015/11/12/canada-will-implement-un-declaration-on-rights-of-indigenous-peoples-carolyn-bennett-says.html>

PM Trudeau to meet with Indigenous leaders before end of year

[National News](#) | November 12, 2015 by [APTN National News](#)



APTN National News

Prime Minister Justin Trudeau is expected to meet with Indigenous leaders before the end of the year, according to the Prime Minister’s Office.

The meeting will be timed to coincide with the release of the Truth and Reconciliation Commission’s (TRC) final report, the PMO said.

This will be the first time the prime minister will meet at the same time with the leaders from all the major Indigenous organizations representing First Nation, Inuit, Metis and off-reserve Indigenous peoples since the days of the Liberal government of Paul Martin.

Trudeau has already promised to implement all the TRC's 94 recommendations which were released along with its interim report earlier this year.

Leaders from the Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis National Council, the Congress of Aboriginal Peoples and the Native Women's Association of Canada are all expected to attend the meeting.

Trudeau has also been invited to speak on the first day of next month's AFN special chiefs assembly which will be held at a Gatineau, Que., casino, according to a draft agenda obtained by *APTN National News*. Trudeau is penciled-in to speak on Dec. 8 after AFN National Chief Perry Bellegarde's welcome speech. It remains unclear whether Trudeau has accepted the invitation.

Former prime minister Stephen Harper met with First Nation leaders twice during his nearly eight years in power, but little progress emerged from those encounters.

The Trudeau government is also working toward launching pre-consultation on the promised inquiry into murdered and missing Indigenous women.

Martin met with Indigenous leaders in the lead-up to the Kelowna Accord which died after his Liberal minority government fell in 2005.

Direct Link: <http://aptn.ca/news/2015/11/12/pm-trudeau-to-meet-with-indigenous-leaders-before-end-of-year/>

PM Trudeau tasks Bennett with leading renewal of relationship between Canada, Indigenous peoples

[National News](#) | November 13, 2015 by [APTN National News](#) |

APTN National News

OTTAWA—Prime Minister Justin Trudeau directed Indigenous Affairs Minister Carolyn Bennett to lead the renewal of “the relationship between Canada and Indigenous peoples,” according to a mandate letter released publicly Friday.

The [mandate letters](#) outline the prime minister's priorities for individual ministers. While the letters are traditionally kept confidential, the Trudeau government decided to release the documents as a show of transparency.

The letters appear to show that the Trudeau government is serious about renewing the relationship between the federal government and Indigenous peoples. While Bennett has been tasked with leading the engagement, the Trudeau government believes all cabinet ministers have a responsibility to support the task, according to the letters.

“No relationship is more important to me and to Canada than the one with Indigenous peoples,” wrote Trudeau in a paragraph contained in all the mandate letters. “It is time for a renewed, nation-to-nation relationship with Indigenous peoples, based on recognition of rights, respect, co-operation and partnership.”

Trudeau’s mandate letter to Bennett essentially restates the Liberal party’s campaign promises on the Indigenous affairs file.

Trudeau has directed Bennett to work on lifting the two per cent cap on First Nation funding, review all federal laws to ensure they comply with Aboriginal rights and help establish an inquiry into murdered and missing Indigenous women, according to the mandate letter.

“As Minister of Indigenous and Northern Affairs, your overarching goal will be to renew the relationship between Canada and Indigenous Peoples. This renewal must be a nation-to-nation relationship, based on recognition, rights, respect, co-operation, and partnership,” wrote Trudeau in the mandate letter to Bennett. “I expect you to re-engage in a renewed nation-to-nation process with Indigenous Peoples to make real progress on the issues most important to First Nations, the Métis Nation, and Inuit communities – issues like housing, employment, health and mental health care, community safety and policing, child welfare, and education.”

While offering no concrete details, the letters provide the broad strokes of the Liberal government’s sweeping plan to change the relationship with Canada’s Indigenous peoples.

Trudeau is scheduled to meet with Indigenous leaders in December in a gathering timed to coincide with the release of the Truth and Reconciliation Commission’s (TRC) final report. Currently, Dec. 15 is being floated as the possible date for the meeting.

The prime minister has also been invited to speak at the Assembly of First Nations special chiefs assembly scheduled to begin Dec. 8 at a casino in Gatineau, Que., which sits across the Ottawa River from the national capital.

The top item in Bennett’s mandate letter deals with implementing the TRC’s 94 recommendations which were released earlier this year.

Trudeau directs Bennett to “support the work of reconciliation and continue the necessary process of truth telling and healing, work with provinces and territories and First Nations, the Metis Nation and Inuit to implement recommendations of the (TRC), starting with the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.”

The letter also directs Bennett to work with Justice Minister Jody Wilson-Raybould to develop the approach and mandate for the promised inquiry into murdered and missing Indigenous women. It will be up to Bennett and Wilson-Raybould to identify the lead minister on the inquiry, the letter said.

Bennett and Wilson-Raybould will also be working on a review of all federal “laws, policies and operational practices” to ensure they comply with constitutionally enshrined Aboriginal and treaty rights along with the obligations set out in the UN declaration, according to the letter.

In another directive that could have a profound impact, Trudeau directed Bennett to work with Natural Resources Minister Jim Carr and Environment Minister and Climate Change Minister Catherine McKenna to amend environmental assessment legislation to enhance consultation with Indigenous peoples and improve the ability of Indigenous groups to review and monitor resource projects.

It’s unclear how these amendments will impact projects now in the regulatory review process. The National Energy Board is currently holding hearings on TransCanada’s Energy East pipeline.

Trudeau also directs Bennett to make “significant new investments” in First Nation on-reserve education under the principle of First Nations control of First Nations education.

On the infrastructure front, Bennett is expected to work with Infrastructure and Communities Minister Amarjeet Sohi to find investments to improve living conditions in Indigenous communities.

Bennett will also be responsible for working with residential school survivors, Indigenous communities along with the provinces and territories to ensure information on Aboriginal rights, residential schools and Indigenous contributions to Canada’s evolution is included in school curricula, said the letter.

In addition, Bennett’s agenda includes improving the Nutrition North food subsidy programs for northern communities, contributing to consultations on developing a national early learning and childcare framework, increasing available shelter spaces for families facing domestic violence and pushing for economic development and job creation for Indigenous peoples.

Direct Link: <http://aptn.ca/news/2015/11/13/pm-trudeau-tasks-bennett-with-leading-renewal-of-relationship-between-canada-indigenous-peoples/>

Hitting the reset button on Ottawa-First Nations relations



Governor General David Johnston and Prime Minister Justin Trudeau look on as Carolyn Bennett is sworn in as the minister of indigenous and northern affairs during ceremonies at Rideau Hall in Ottawa, on Nov. 4, 2015. (Adrian Wyld/Canadian Press)

Saturday November 14, 2015

The Liberal government is "hitting the reset button" on federal-First Nations relations, says Minister of Indigenous and Northern Affairs Carolyn Bennett, but she acknowledges there's plenty of work to do between now and July 1, 2017 — setting a symbolic target date of Canada's 150th birthday.

"It is my goal to have a renewed relationship, nation to nation. We have a lot of work to do to push that reset button between now and July 1, 2017, and we hope all Canadians will be part of that," Bennett told host Chris Hall in an interview on *The House*.

The first step in repairing what has often been a fraught relationship between First Nations and federal governments will be the launching of a national public inquiry into murdered and missing indigenous women, Bennett said.

But as her department prepares for consultations on the logistics of an inquiry, the new minister — who served as the Liberals' aboriginal affairs critic in the previous Conservative government — underscored the need to not rush into an investigation.

"We can't get this wrong. How long should it be, what should the scope be, who should be the commissioners...it's going to be very important," she said.

"The inquiry isn't going to fix this [issue] — the action that follows after the inquiry is what's going to fix it," Bennett added.

Trudeau to meet with First Nations leaders in December

The Truth and Reconciliation Commission is expected to table its final, multi-volume report on Dec. 15. That is the date Prime Minister Justin Trudeau plans to meet with the leaders of five national aboriginal organizations, Bennett said.

"I believe the prime minister feels that would be a very good time to meet with the aboriginal organizations and discuss how we go forward together with their help," she said.

The meeting in December will be part of a regular series of talks between federal and First Nations political leadership that will take place at least once a year, Bennett added.

The Truth and Reconciliation Commission's [earlier report in June issued 94 recommendations](#) for change in policies and programs with the goal of repairing the relationship between aboriginal people and the rest of Canada.

The Liberals have promised to implement all 94 recommendations, something Bennett called a "blueprint" for a new partnership.

She said the government is taking a "results-based approach" to achieving those promises, including a pledge to remove the two per cent cap on annual increases to federal transfers to First Nations communities.

"It's going to have to be in conversation with the First Nations," she said. "We need to assess the needs and put in place the resources to meet those objectives."

Bennett will be working closely with other cabinet ministers in tackling the recommendations, including Justice Minister Jody Wilson-Raybould, a former crown prosecutor and Assembly of First Nations regional chief in British Columbia.

"What's exciting for me is to have a partner in the minister of justice who is very knowledgeable about these things and we get to do these things together," Bennett said, adding that she will also be partnering with Minister of State for the Status of Women Patty Hajdu on the inquiry into murdered and missing indigenous women.

Measuring success

With a four-year mandate and an "overarching goal to renew the relationship between Canada and indigenous peoples", Bennett said success will be measured by quantifiable numbers.

"What we want is for the health, education and economic outcomes [for indigenous Canadians] to be the same as Canadian averages," she said, adding that the release of mandate letters from the prime minister to cabinet ministers will help hold her accountable to the task.

"People will have a way of measuring whether we are doing what we've been asked to do," she said.

Other highlights in the [mandate letter](#), released Friday, include:

- Immediately implementing the United Nations Declaration on the Rights of Indigenous Peoples.
- Working with residential school survivors, First Nations, Métis and Inuit communities, provinces, territories and educators to incorporate aboriginal treaty rights, residential schools and indigenous contributions in school curricula.
- Updating and expanding the Nutrition North program.
- Working with the Ministers of Fisheries, Natural Resources and the Environment to ensure environmental assessment legislation to allow for more consultation and engagement of indigenous groups in projects.
- Working on a national early learning and child care framework as a first step to delivering affordable, high-quality child care.
- Growing and maintaining Canada's network of shelters and transition homes for women fleeing domestic violence.

Direct Link: <http://www.cbc.ca/radio/thehouse/deadly-attacks-in-paris-raise-security-concerns-ahead-of-cop21-1.3316195/hitting-the-reset-button-on-ottawa-first-nations-relations-1.3317068>

Huge expectations, big job, no fear

B.C. MP isn't intimidated by the daunting issues she'll face as minister of justice

By Peter O'Neil, Vancouver Sun November 14, 2015

There's a poignant story making the rounds that Canada's first aboriginal justice minister, B.C.'s Jody Wilson-Raybould, aspired as a 12-yearold girl to be prime minister.

The tale of her high ambitions was first told on national television while a thrilled Jody and her classmates watched live on TV in their Comox classroom. It took place during a 1983 exchange between her dad, B.C. First Nations leader Bill Wilson, and prime minister Pierre Trudeau, father of today's prime minister.

It's a charming snippet from history that resulted in the video clip capturing the exchange receiving broad social media circulation after this month's naming of Justin Trudeau's cabinet. But there's a problem, as both Wilson-Raybould and her father confirmed in separate interviews with The Vancouver Sun Friday.

It's not true.

"I quite worshipped my father and looked up to him, and certainly had in my mind that I would follow in his footsteps and go to law school," she said in an interview in Ottawa Friday. "But I never as a young person dreamed of being a member of Parliament and certainly never considered being the prime minister."

Her father acknowledged he may have stretched things when he boasted to Pierre Trudeau that Jody, then 12, and his other daughter Kory, 14 months older, both wanted to become lawyers and eventually Canada's top elected politician.

"I have to admit it was Kory I was thinking of," Wilson conceded in a telephone interview Friday, saying his older daughter was shy, a more focused student, a voracious reader and more interested, at the time, in politics.

His younger daughter was a precocious, attention-loving daredevil who was regularly getting stitched up after her tumbles.

"Kory would be sitting reading a book under the apple tree and Jody would be on the roof trying to fly," Wilson recalled.

In retrospect, he can understand why his older daughter ending up marrying and raising three daughters, while the younger one chose a life in politics which, before October's election, included six years as the elected B.C. regional chief of the Assembly of First Nations.

"Jody's a bit of a show-off and always has been, and I mean that in the nicest way. She liked to attract attention, that's probably why she got hurt all the time, because she was always doing silly stuff, and she loves the limelight.

"And if I look back on it now I suppose that (the federal Parliament) is a natural place for her to go."

Wilson's portrayal of his daughter may explain why she didn't seem remotely intimidated Friday when reminded of the huge assignment handed her by Trudeau.

While most rookie MPs are in a tizzy trying to set up their constituency offices, she faces massive issues in the Justice Department - including the legalization of marijuana and assisted suicide; the establishment of an inquiry into missing women and girls; and the planned rollback of some Conservative crime and anti-terror legislation.

On top of all that she has the huge expectations of Canada's aboriginal leadership on her shoulders, as she is seen as their champion in cabinet.

Among those expectations is that she, as a former B.C. treaty commissioner, will help accelerate a 22-year process that has led to just two implemented treaties despite the commission allocating \$656 million over that period - \$141 million in grants and the rest in loans - to close to 60 First Nations at the negotiating tables.

"I'm very proud to be an aboriginal person and I think that the expectations of me are necessary," said Wilson-Raybould, who at age eight was given the name Puglaas - "woman born of noble people" - by her grandmother.

"I embrace it and I always feel grounded because of the teachings that I have from my grandmother and parents, and beyond that they always told me to be proud of who I am and to know where I come from, and understand responsibility and the importance of public service."

Wilson-Raybould has naturally avoided providing details on many of the government policies she's playing a lead or shared role in, since in most cases a final cabinet decision hasn't been made.

But she acknowledged that on one file, the Liberal vow to call a national public inquiry into missing and murdered aboriginal women and girls, that she'll want to get input from a number of individuals and groups, including former B.C. attorney general Wally Oppal.

He led the B.C. government's investigation into how police handled the missing and murdered women involved in the gruesome Robert Pickton serial murder case. A report was issued in 2012.

Despite her apparent determination and self-confidence, which she appears to have inherited from her father, Wilson-Raybould doesn't share Bill Wilson's sharp tongue. He has slammed aboriginal groups that try to work with the federal government, and expressed relief that his daughter wasn't appointed minister of indigenous and northern affairs - a newly renamed ministry that Wilson calls the "armpit" of the federal government.

"My father taught me to speak my mind (and) I have great respect for my father. But certainly I have a communications style that is somewhat different from his," she said. "And certainly we have a different perspective in terms of the opportunity that presents itself with respect to the ministry of Indigenous Affairs."

One prominent B.C. aboriginal leader, Sto:lo Tribal Council adviser Ernie Crey, acknowledged that Wilson-Raybould faces enormous expectations on both the justice and aboriginal affairs files.

"I think the more realistic aboriginal leaders will understand that while Jody may be helpful in many ways, she will be facing some real constraints in her job as justice minister," he said in an email.

"Jody is just the kind of individual you both want and need to make a fresh start with aboriginal leaders and communities. She's bright, energetic and engaging."

Direct Link:

<http://www.vancouversun.com/life/huge+expectations+fear/11517488/story.html>

Inuit counsellors tackle Nunavut's biggest issues

Ilisaqsivik Society's 'Our Life's Journey' program trains counsellors in Clyde River

By Elyse Skura, [CBC News](#) Posted: Nov 17, 2015 5:00 AM CT Last Updated: Nov 17, 2015 5:00 AM CT



Aisa and Regilee Piungituk are both counsellors at the Ilisaqsivik Society. The husband and wife usually counsel people separately, but they also offer couples counselling. (Elyse Skura/CBC News)

For nearly a decade, the Ilisaqsivik Society's 'Our Life's Journey' program has been combining traditional Inuit knowledge with southern techniques to create a counsellors training program that's unique among Nunavut communities.

But some hope it won't be unique for long.

"Since [Ilisaqsivik] has opened, it has helped lots of people," Ooleepeeka Audlakiak-Panipak said in Inuktitut.

The 'Our Life's Journey' graduate began work as a counsellor this month. She says she hopes to provide youth with the emotional support she always wanted.



Ooleepeeka Audlakiak-Panipaq greets a visitor to Clyde River's Ilisaqsivik Society. (Vincent Robinet/CBC)

"Earlier in my teen years, it felt like I had nobody to turn to," Audlakiak-Panipak said. "I would like to help anyone in general, but I'm focusing on the youth, because when you are young you don't know where to turn."

This fall, a coroner's inquest into the high rate of suicides in Nunavut heard about the Clyde River program.

When the inquest wrapped, the jury issued a [long list of recommendations](#), including that the territorial government "pilot Clyde River's Illisaqsivik [sic] model in other communities."

'We have to help ourselves first'

In one corner of the crowded Illisaqsivik building, Aisa and Regilee Piungituq share an office. The husband and wife team counsel elders, couples and anyone who needs it — but people have to ask first.

"I can't support the people who think about taking their own lives, but don't say it," Regilee Piungituq said in Inuktitut. "The people who do talk about it, I can help them."

That's why the counsellors try to make the centre a welcoming place, with colourful posters, art and positive messages.



The walls of the Illisaqsivik centre are filled with colourful drawings and signs, designed to make people feel welcome. (Elyse Skura/CBC)

The training program, which is delivered in four modules over two years, doesn't just teach people how to help others, the instructor says, it also helps future counsellors learn how to handle their own feelings.

"We have to help ourselves first, before we can help others."

For Aisa Piungituq, the program helped him shed the typically hardened emotional state held by many Inuit men. He says by "becoming softer," he's become more attuned to his own emotional needs and the needs of others.

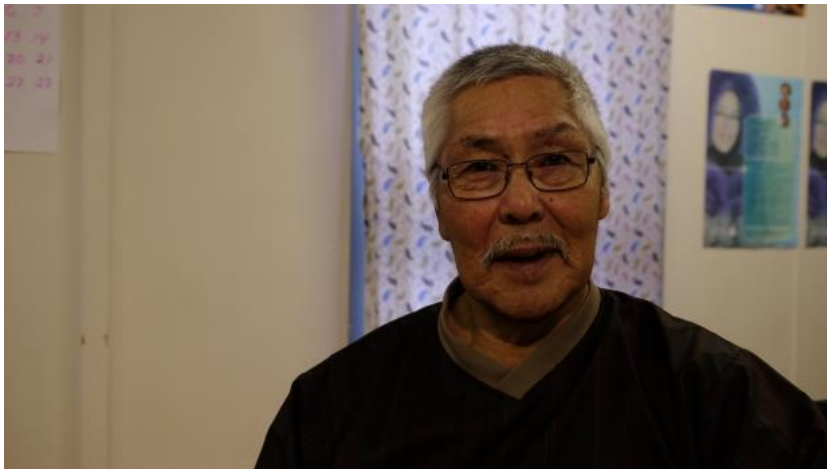
"When you don't talk it out," he said in Inuktitut, "you feel alone and ashamed, like you're the only person who feels that way."

Need to expand

Each day, Aisa Piungituk says he tries to provide a safe place for fellow Inuit who deal with issues that are all too common in Nunavut, including overcrowded housing, the lasting effects of residential schools and unhealthy relationships.

"You can see them struggling and not talking about what bothers them," he said. "It builds up and becomes toxic to the point where some may get violent."

"But you can see a difference once they open up and share what's on their mind."



'We use our culture. We use our mother tongue,' said Elijah Kautuq in Inuktitut. 'It's a lot better to do these workshops that way.' (Elyse Skura/CBC)

Another recent graduate, Elijah Kautuq, says the program is not only important to people in Clyde River. Each year, people from communities across the territory fly to the Baffin Island community to attend the program — and when tragedy strikes, the Clyde River counsellors head to the communities.

For example, Kautuq says he visited Pond Inlet this summer after a [tent fire](#) claimed the lives of a man and three small children. Counsellors spoke with the children's classmates, the father's coworkers and the search and rescue team that responded to the accident.

"I wish there were more programs like this, in every community," said Kautuq.

"This is based on Inuit culture. We use our culture. We use our mother tongue. It's a lot better that way."

Direct Link: <http://www.cbc.ca/news/canada/north/ilisaqsivik-society-counsellors-nunavut-clyde-river-1.3321826>

Trudeau's Mandate: 13 Instructions for Minister of Indigenous and Northern Affairs

[ICTMN Staff](#)

11/17/15

No sooner was Prime Minister Justin Trudeau sworn in on November 4 than he named the most diverse cabinet in Canadian history, including two indigenous people, Jody Wilson-Raybould and Hunter Tootoo, as Justice Minister and Fisheries and Oceans Minister, respectively.

Trudeau also named Carolyn Bennett, who had been aboriginal affairs critic for the Liberal Party when Conservative Prime Minister Stephen Harper was in power, as Minister of Indigenous and Northern Affairs—the department itself renamed from Aboriginal Affairs and Northern Development Canada. On November 13 Trudeau released the letters of mandate that he had sent to each of his cabinet members.

To Bennett he issued sweeping directives that encompass everything from a missing and murdered women inquiry to health and nutrition.

“As Minister of Indigenous and Northern Affairs, your overarching goal will be to renew the relationship between Canada and Indigenous Peoples,” Trudeau wrote. “This renewal must be a nation-to-nation relationship, based on recognition, rights, respect, co-operation, and partnership. I expect you to re-engage in a renewed nation-to-nation process with Indigenous Peoples to make real progress on the issues most important to First Nations, the Métis Nation, and Inuit communities—issues like housing, employment, health and mental health care, community safety and policing, child welfare, and education.”

Below are, verbatim, the main points that he instructed Bennett on, by way of resetting the relationship between Indigenous Peoples and the federal government. The [full letter](#) is at the Prime Minister's website.

Reconciliation

“To support the work of reconciliation, and continue the necessary process of truth telling and healing, work with provinces and territories, and with First Nations, the Métis Nation, and Inuit, to implement recommendations of the Truth and Reconciliation Commission, starting with the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.”

Missing and Murdered Women National Inquiry

“Develop, in collaboration with the Minister of Justice, and supported by the Minister of Status of Women, an approach to, and a mandate for, an inquiry into murdered and missing Indigenous women and girls in Canada, including the identification of a lead minister.”

Compliance With Consultation Mandates and Treaty Rights

“Undertake, with advice from the Minister of Justice, in full partnership and consultation with First Nations, Inuit, and the Métis Nation, a review of laws, policies, and operational practices to ensure that the Crown is fully executing its consultation and accommodation obligations, in accordance with its constitutional and international human rights obligations, including Aboriginal and Treaty rights.”

Fiscal Relationship

“Work with the Minister of Finance to establish a new fiscal relationship that lifts the two percent cap on annual funding increases and moves towards sufficient, predictable and sustained funding for First Nations communities.”

Education

“Make significant new investments in First Nations education to ensure that First Nations children on reserve receive a quality education while respecting the principle of First Nations control of First Nations education.”

Residential Schools

“Work with residential school survivors, First Nations, Métis Nation, Inuit communities, provinces, territories, and educators to incorporate Aboriginal and treaty rights, residential schools, and Indigenous contributions into school curricula.”

Métis Nation Collaboration

“Work, on a nation-to-nation basis, with the Métis Nation to advance reconciliation and renew the relationship, based on cooperation, respect for rights, our international obligations, and a commitment to end the status quo.”

Environmental Assessment and Treaty Rights

“Collaborate with the Ministers of Natural Resources, Environment and Climate Change and Fisheries, Oceans and the Canadian Coast Guard to ensure that environmental assessment legislation is amended to enhance the consultation, engagement and participatory capacity of Indigenous groups in reviewing and monitoring major resource development projects.”

Health and Nutrition

“Work with the Minister of Health to update and expand the Nutrition North program, in consultation with Northern communities.”

Families and Child Care

“Work with the Minister of Families, Children and Social Development to launch consultations with provinces and territories and Indigenous Peoples on a National Early Learning and Childcare Framework as a first step towards delivering affordable, high-quality, flexible and fully inclusive child care.”

Infrastructure

“Work, in collaboration with the Minister of Infrastructure and Communities, and in consultation with First Nations, Inuit, and other stakeholders, to improve essential physical infrastructure for Indigenous communities including improving housing outcomes for Indigenous Peoples.”

Domestic Violence

“Work with the Minister of Status of Women to support the Minister of Infrastructure and Communities in ensuring that no one fleeing domestic violence is left without a place to turn by growing and maintaining Canada’s network of shelters and transition houses.”

Economic Opportunity and Jobs

“Work with the Minister of Employment, Workforce Development and Labour and the Minister of Innovation, Science and Economic Development to promote economic development and create jobs for Indigenous Peoples.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/17/trudeaus-mandate-13-instructions-minister-indigenous-and-northern-affairs-162450>

Energy, the Environment & Natural Resources

Lelu Island LNG project divides First Nations as protest continues

While some First Nations tentatively support project, Lax Kw'alaams has been protesting site for 70 days

By Daybreak North, [CBC News](#) Posted: Nov 12, 2015 5:35 PM PT Last Updated: Nov 12, 2015 5:38 PM PT



Lelu Island, near Prince Rupert, B.C., is the proposed site of the Pacific Northwest LNG project, backed by the Malaysian energy company Petronas. (Robin Rowland/Canadian Press)

Petronas' controversial Pacific Northwest LNG project on Lelu Island has several North Coast First Nations at an impasse.

For the past 70 days, members of the Lax Kw'alaams First Nation have camped on the liquefied natural gas site to prevent further research, but leaders of the Metlakatla, Kitsumkalum, Kitselas and Gitxaala First Nations want the research work to continue.

Clifford White, chief councillor of the Gitxaala First Nation, told *Daybreak North* host Russell Bowers that the work is part of "due diligence" to make sure that the environment is protected, should the project go forward.

"We want to make sure nothing gets contaminated or in the way natural habitat, whether it's salmon or shellfish or eelgrass," he said.

"We want to make sure everything is done according to environmental standards, and more than just environmental standards, above environmental standards."

White says he respects his fellow First Nations' right to protest in whatever way they see fit, and it's up to Canada and B.C. to negotiate with all First Nations to make sure their concerns are addressed.

He says that, while his First Nation has not officially supported the Lelu Island project, if environmental protections and monitoring are adequate, "we don't see a problem with it moving forward."

'Offer of a billion dollars'

Lax Kw'alaams Hereditary Chief Donald Wesley says it doesn't matter whether other First Nations want the project to go forward or not.

Wesley says Lelu Island is his First Nation's traditional territory, and their opposition means the project can't go ahead.

"Our rights and title have not been looked at, we've never been consulted on the activities that are taking place ... The only consultation we've seen is when [Petronas came to our village with their offer of a billion dollars](#)," he said.

Wesley says that while the work is ostensibly being done to ensure environmental protection, workers have been observed drilling many large holes into what he considers the most sensitive salmon-bearing part of Lelu Island and Flora Bank, which are located at the mouth of the Skeena River.

He says his First Nation has reached out to the Prime Minister's Office to have the project stopped, and wouldn't comment on how long his people would stay on Lelu Island to try to stop the work.

Wesley also said there's no way his First Nation would consent to this project.

"They couldn't have put [this project] in a worse possible place. It's right at the mouth of the second biggest salmon-bearing river in British Columbia. Do we really want to give that up?"

In a statement, Pacific NorthWest LNG spokesperson Spencer Sproule defended both his company's consultation efforts and the nature of the work Lelu Island.

"Pacific NorthWest LNG has been undertaking a three year, science based environmental assessment that has included substantial and constructive consultation with area First Nations," he said.

"We are confident that the independent [Canadian Environmental Assessment Agency] process will find that our project can and will be built to the highest environmental standards without causing significant impacts to wild salmon."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/first-nations-lelu-island-lng-1.3316862>

Geothermal program expanded to six Manitoba First Nations

WINNIPEG SUN

First posted: Friday, November 13, 2015 11:02 AM CST | Updated: Friday, November 13, 2015 11:09 AM CST



Premier Greg Selinger made the geothermal system expansion on Friday. (TOM BRODBECK/WINNIPEG SUN FILE PHOTO)

The Selinger government is giving some cash to allow Aki Energy to expand its geothermal energy program to six Manitoba First Nations.

The province announced \$150,000 in support to help retrofit homes to geothermal systems, which can cut space heating costs by as much as 40%. About 350 homes on four reserves have already been serviced, at a cost to Manitoba Hydro of about \$17,500 per home, government officials said. A portion of the savings are used to pay back the Crown corporation over time.

Additionally, Aki Energy plans to work with up to three other communities to install two biomass projects and a pilot project for rooftop solar energy. Sagkeeng and Long Plain installed a combined total of 30 geothermal installations this year.

Direct Link: <http://www.winnipegsun.com/2015/11/13/geothermal-program-expanded-to-six-manitoba-first-nations>

First Nations power projects to be touted at forum focusing on sustainability

By Alex MacPherson, The StarPhoenix November 13, 2015



Milton Tootoosis is working on a First Nation-led power projects, Nov. 13, 2015.

A forum dedicated to First Nations-led power-generation projects promises to underscore the importance of moving away from traditional power sources and toward renewables, according to its organizers.

“It literally blew me away that we were still burning coal,” said Saskatchewan First Nations Economic Development Network (SFNEDN) chair Milton Tootoosis. “I thought coal was a thing of the past, (but) here we are in the 21st century totally reliant on (it).”

Organized by the SFNEDN and the First Nations Power Authority, a non-profit organization that connects aboriginal-led projects with industry expertise, the First Nations Community Energy Forum will be held Nov. 17 in Saskatoon. Tootoosis hopes the daylong discussion leads to action.

“I would hope, this being our first forum of its kind, that it’ll generate enough interest, concern, but also inquiry into these small projects (and) that it will lead to much larger and perhaps more profitable and more sustainable projects down the road,” he said.

Indigenous communities in Canada and the United States are already heavily invested in renewables such as hydro and solar power and it’s vital that Saskatchewan’s First Nations begin considering environmentally sustainable technology, Tootoosis said.

First Nations Power Authority membership and communications manager Tracey Pascal said the benefits of power projects stretch beyond simply generating electricity. Even

small-scale initiatives can have a significant economic benefit in terms of savings, job creation and skills training, she said.

“They’re important for the province as a whole,” Pascal said. “Any time a community can do well, it has that rippling effect across the province.”

The power industry is complicated, but even small changes make a difference, Pascal said. Pointing to demonstration projects, during which solar panels were installed on schools in Hatchet Lake and Fond du Lac, she said the communities offset power consumption and reduced utility bills.

“This is really the starting point, to start people really thinking about renewable energy as an economic driver for the community. We don’t want people to think that it’s so big they can’t engage, so the forum is to give them what they need to say, ‘Yes, we can do this.’”

In 2013, SaskPower and the FNPA signed a long-term agreement that outlines the Crown corporation’s interest in obtaining power from First Nations-led projects that align with its own plans. The province’s power supplier is committed to working with First Nations, according to SaskPower’s vice-president of planning, environment and sustainable development.

“The biggest thing SaskPower can do at this point is to come to the table,” Guy Bruce said. “We’re being more, I would say, collaborative in our approach and looking for ways to streamline the processes and getting, for example, the interconnection side of things done a little more quickly.”

Bruce said that while power industries around the world are trying to establish the optimal mix of large- and small-scale projects, he hopes the First Nations Community Energy Forum drives interest in First Nations-led initiatives.

“I think it will certainly increase the awareness of the fact that there is a partnership with First Nations Power Authority and SaskPower and that we’re working together to investigate these opportunities.”

Direct Link:

<http://www.thestarphoenix.com/business/first+nations+power+projects+touted+forum+fo+cing+sustainability/11515845/story.html>

End head-butting over resource projects: Goar

A think-tank has released a timely plan to make First Nations full partners in deciding how — and whether — to exploit non-renewable resources.



A group of young aboriginal people who travelled 1,600 kilometre on foot from the James Bay Cree community of Whapmagoostui, Quebec gather on Parliament Hill in Ottawa, Monday, March 25, 2013, at an Idle No More rally.

By: [Carol Goar](#) Star Columnist, Published on Mon Nov 16 2015

One of the litmus tests of Justin Trudeau's pledge to renew Canada's relationship with First Nations will be his handling of resource development.

The current flashpoints are pipelines and petroleum. But the issue is bigger than that. It encompasses minerals, forestry, commercial fishing, electricity generation and waste management. These [industries](#) account for 20 per cent of Canada's gross domestic product. They all impinge on the rights, territories and way of life of life of aboriginal communities.

The only tool the federal government now has to reconcile these competing interests is a 40-year-old [environmental assessment process](#), which is not meant for this. It was designed to identify and mitigate potential sources of pollution.

Over the last decade — in the absence of other forums — it has ballooned into a grievance-laden catch-all that sidelines First Nations, drags on for years, and satisfies no one. It pits indigenous communities against corporate lobbyists, scientists, economists and prominent environmentalists who aren't always on their side. Aboriginal leaders may not hear about a project until it's too late to change its design or location. They often lack the technical knowledge to make their case effectively.

In frustration, they resort to roadblocks, protests, threats and litigation.

Trudeau will have to do more than untangle this mess to fulfil his commitment to treat Canada's indigenous peoples as "[full partners](#)" at those tables where shared decisions about the future of our country are made, from resource development to environmental

stewardship.” He will have to go back to square one and carve out a central role for aboriginal communities in deciding how — and whether — Canada’s non-renewable resources should be exploited.

Presciently, the [Macdonald-Laurier Institute](#) drafted a step-by-step workplan.

The Ottawa think-tank, which specializes in resource management, just released a [report](#) entitled *Protectors of the Land*. Its authors — a professor of environment assessment at the University of Saskatchewan and a chemical engineer whose PhD research is on aboriginal engagement — argue that it is possible to protect the ecosystem, honour its guardians and get projects moving. But it will take legislative reform, better training for aboriginal negotiators and a lot of bridge building.

“Tinkering with the current process will not fix all of the enduring challenges” say [Bram Noble](#) and [Aniekan Udofia](#). “Before any particular project is being considered, the responsible government departments or agencies should be on the ground working with local communities to identify needs, opportunities and help set expectations. This should happen before project proponents enter the scene.”

The pair analyzed every major resource development proposal from the [Mackenzie Valley pipeline](#) of the 1970s to today’s [Ring of Fire](#) in Northern Ontario to come up with its prescriptions.

Here are the steps Noble and Udofia recommend:

- The [Canadian Environment Assessment Act](#) should be amended, making it mandatory for the proponent of any resource development to consult any First Nation whose territory or residents will be affected.
- Government, not industry, should be “the first boots on the ground.” Federal and provincial officials should go into an aboriginal community before any resource project is proposed, explain how the environmental assessment process works and how aboriginal leaders can get their people’s priorities on the table before the die is cast.
- They should clarify what falls within — and outside — the confines of an environmental assessment. This entails providing more appropriate forums to talk about big-picture issues such as aboriginal rights, commercial development on traditional native lands and resource stewardship that lie beyond the purview of regulators.
- Ottawa should insist on transparency. All documents should be public, all plans available, all side-deals between stakeholders known to everyone who testifies.
- Resource companies and government should invest in training aboriginal negotiators. They need courses in land management, hydrology, economics and resource law.
- In order to gain approval, resource companies should be required to provide post-project funding to affected aboriginal communities, allowing them a continuing say in the development.

This can’t all be done overnight. But the Liberals have four years and eight aboriginal MPs. They have — at least for now — the goodwill of First Nations. The minister of

indigenous affairs and northern development, [Carolyn Bennett](#), has 18 years of parliamentary experience and a strong commitment to aboriginal justice. And the prime minister has made it a priority.

No one wants another decade of head-butting. The Noble-Udofia plan may need refinements, but it would get the Trudeau government off to a promising start.

Carol Goar's column appears Monday, Wednesday and Friday.

Direct Link: <http://www.thestar.com/opinion/commentary/2015/11/16/end-head-butting-over-resource-projects-goar.html>

Porcupine caribou left along Dempster troubles First Nations, conservation officials

Conservation officer blames 'pandemonium' when herd arrived in area

By Meagan Deuling, [CBC News](#) Posted: Nov 17, 2015 8:00 AM CT Last Updated: Nov 17, 2015 9:19 AM CT



Remains of a caribou cow and calf found by Yukon conservation officers along the Dempster Highway. Conservation officer Shaun Hughes said some of the wasted meat will go to a trapper to use as bait. (Meagan Deuling)

Yukon conservation officers say more caribou than usual are being found left injured or dead this year in the bush off the Dempster Highway in northern Yukon.

Shaun Hughes is a district Conservation Officer based out of Dawson City. During the busy caribou season, he patrols the length of the Dempster, from kilometer 0 to the N.W.T. border.

"There's no excuse for losing animals when you're shooting into a herd. To me, that's not respectful," Hughes said.

Hughes says hunters got carried away this year because the porcupine caribou herd had been avoiding its traditional migratory route along the Dempster for the past four or five years.



Hughes said some hunters were shooting dozens of caribou at a time, earlier this year. 'People are a bit more reasonable now,' he said. (Meagan Deuling/CBC)

"I think the pandemonium that came with the caribou arriving has ended to some extent. People are a bit more reasonable now," Hughes said.

"We're seeing subsistence harvesters, for example, taking five, six, seven caribou at a time, instead of 40, 50 or 60."

'That's not hunting'

Seven First Nations traditionally rely on the porcupine caribou for meat and fur.

Robert Alexie Sr., a member of the Tetlit Gwich'in First Nation in Fort McPherson, N.W.T., doesn't like how some people in his community hunt.

"That's not hunting, that's slaughtering, is what it's called now. They call that hunting today," Alexie said. He said hunting is work, and young people need to be taught the old ways.

"You can't teach kids in a classroom with a blackboard, you want them out on the land. You've got to take them out there and teach them straight."

The Tr'ondëk Hwëch'in First Nation, based in Dawson City, runs a yearly education program called First Hunt. Peter Nagano, who helps run the program, said this year there were 28 children participating.

Nagano helps teach how to shoot rifles properly. Students also learn about snares, hear stories from elders, and have biologists and conservation officers teach them about caribou biology. The idea is to teach children to hunt, so they take care of the herd.



Caribou innards visible from the road. (Meagan Deuling)

Nagano said there's been a lot of talk about the dead animals being left in the bush this year, but he said it's been happening for years.

"We call that northern, it happens in the North," Nagano said.

He believes it's not Yukon-registered hunters, or Yukon First Nation members, who kill and injure caribou and leave them in the bush. But he's also reluctant to place the blame on anyone in particular.

He said it's tricky in a small community.

"They could be your closest friends who are doing it and you just don't want to talk about it. I don't know how you're going to educate them," Nagano said.

The Tr'ondëk Hwëch'in have invited other First Nations to participate in First Hunt.

Direct Link: <http://www.cbc.ca/news/canada/north/yukon-conservation-officers-investigate-porcupine-caribou-meat-wastage-dempster-highway-1.3321957>

Land Claims & Treaty Rights

Canada may owe two B.C. First Nations millions for mistake federal government made 65 years ago

[Laura Kane, The Canadian Press](#) | November 12, 2015 10:45 AM ET



Liz Logan, chief of the Treaty 8 Nations, which includes Doig River and Blueberry River First Nations.

FORT ST. JOHN, B.C. — Canada could be on the hook for a 65-year-old mistake.

The Specific Claims Tribunal has found that the federal government botched a land purchase for two northeastern British Columbia First Nations in 1950 when it unknowingly failed to secure the rights to underground oil and gas reserves.

Justice Larry Whalen ruled that Canada failed to act in the best interests of the Doig River and Blueberry River First Nations by neglecting to adequately investigate the title it was acquiring on their behalf.

“A man of ordinary prudence managing his own affairs at the time would have investigated the title of real property he was acquiring,” Whalen said in a written decision.

“Canada was very experienced in the disposal and acquisition of land, including reserve land. It ought to have known and taken this very ordinary precaution.”

A man of ordinary prudence managing his own affairs at the time would have investigated the title of real property he was acquiring

His decision does not give the First Nations rights to the oil and gas, but it does pave the way for compensation. The tribunal can award a maximum of \$150 million in any dispute and another hearing will be held to determine whether the bands are entitled to cash.

The case stretches back to 1945, when men returning from the Second World War were in desperate need of land and housing. The two bands — which at the time were just one group called the Fort St. John Beaver Band — agreed to give up their reserve in northeastern B.C.

The Canadian government sold the land, called the Montney Reserve, for distribution to veterans. The sale included the rights to resources below the surface.

The government then bought a replacement reserve for the bands from the province. It mistakenly assumed it had also purchased the rights to any oil and gas found below the land, but in fact B.C. retained those rights.

Canada only learned of its error two years later, in 1952, after it issued mineral exploration permits to a resource development company and B.C. declared them invalid. The province had issued permits to Texaco Exploration Company in 1950.

“I regret the error which led us to attempt to deal with petroleum and natural gas rights, which remain provincial property,” a Canadian official wrote to B.C.’s deputy mines minister at the time.

But Canada didn’t tell the First Nations, who only learned in 1977 that they didn’t have the rights to the fossil fuels beneath their feet.

Whalen acknowledged it is B.C.’s practice to retain all subsurface rights of land it sells. But he wrote that this did not absolve Canada of its obligation to try to correct the error, perhaps by consulting on a sharing arrangement with the bands, looking into whether other lands were available that included subsurface rights or offering compensation.

“It is unnecessary to speculate what might have happened at this point. The fact remains that Canada did nothing to try to rectify the situation,” he wrote.

Blueberry River launched a lawsuit after petroleum was discovered on their original land, the Montney Reserve, in the 1970s. The Supreme Court of Canada eventually awarded the band a \$147-million settlement for lost revenues.

Direct Link: <http://news.nationalpost.com/news/canada/canada-may-owe-two-b-c-first-nations-millions-for-mistake-federal-government-made-65-years-ago>

Trudeau-ordered ban on north coast oil tankers expected to kill oil pipeline

VANCOUVER — Conservationists are heralding the federal government's decision to ban crude oil tanker traffic along British Columbia's north coast as the death knell for the proposed Enbridge (TSX:ENB) oil pipeline.

November 13, 2015 by: Canadian Press



VANCOUVER — Conservationists are heralding the federal government's decision to ban crude oil tanker traffic along British Columbia's north coast as the death knell for the proposed Enbridge (TSX:ENB) oil pipeline.

Prime Minister Justin Trudeau delivered instructions Friday to the ministers of transport, fisheries, natural resources and environment to formalize a moratorium that experts say blocks the controversial Northern Gateway project from continuing.

A ban would prevent hundreds of tankers each year from carrying diluted bitumen extracted from Alberta's oil sands and piped up to northern B.C. from being shipped for export overseas.

"It will mean that Northern Gateway will never happen," said Gerald Graham, a Victoria consultant specializing in oil spills for more than 40 years.

He said it remains to be seen what activities other than projects involving crude oil tankers will be permitted and which communities could be affected.

"It's one thing to say what can't take place, but another to say what will be allowed."

The moratorium makes official a non-binding motion the House of Commons passed in 2010. It would put the Dixon Entrance, Hecate Strait and Queen Charlotte Sound off limits to tanker traffic in the government's bid to protect ecologically sensitive areas.

The policy's roots date back more than four decades to Trudeau's father, former prime minister Pierre Trudeau, who worked with a British Columbia MP to pass an original ban involving the coastal waters north of Vancouver Island.

"I celebrated 44 years ago and I may be celebrating again. It's basically an echo," said David Anderson, who chaired the government's environmental committee in 1972 and later became Liberal environment minister.

He noted that only former prime minister Stephen Harper opposed the ban since it was initially introduced.

"It's keeping with the status quo, mainly, but making it a more formal and clearer status quo than the industry has been willing to accept over the last few years," Anderson said. "It makes it clear it's pointless to try to develop a port for oil tankers for the northwest coast of Canada."

An array of 30 environmental, First Nations and northern B.C. groups also applauded Trudeau's edict by sending him an open letter of support.

However, a spokesman for Northern Gateway said the company will remain committed to the "essential" infrastructure.

Ivan Giesbrecht said in a statement that staff look forward to an opportunity to meet with Trudeau to update him on the project. He noted a tanker ban has a potential economic impact on First Nations and Metis communities in the region.

"We have made significant progress building support on the B.C. coast and along the pipeline corridor," he said.

"We share the vision of the Trudeau government that energy projects must incorporate world-leading environmental standards and First Nations and Métis ownership."

Greg Stringham, a vice-president with the Canadian Association of Petroleum Producers, said market access for "responsibly produced" crude remains a priority for the industry.

He added members are prepared to institute "any improvements deemed necessary" to ensure products are safely transported.

The \$7-billion Northern Gateway project received government approval in June 2014 upon review by the National Energy Board, contingent on 209 conditions. The Federal Court of Appeal is currently considering whether to overturn the approval after a court challenge by First Nations and environmental groups.

The company estimated it would boost Canada's gross domestic product by \$300 billion over 30 years.

Trudeau also signalled Friday the re-opening of the Kitsilano coast guard base in Vancouver's English Bay.

Mayor Gregor Robertson issued a statement calling it one of the most important public safety resources for the city's busy harbour.

The former Conservative government's closure of the station in 2013 was loudly panned at the time and again when a grain ship spilled 2,800 litres of bunker fuel in the harbour last April.

Direct Link: <https://www.baytoday.ca/national/trudeau-ordered-ban-on-north-coast-oil-tankers-expected-to-kill-oil-pipeline-74836>

Treaty Rights Triumph: First Nation Peel Watershed Protectors Win Against Yukon Government

[ICTMN Staff](#)

11/14/15

The besieged Peel Watershed has been given a reprieve of sorts, with a three-judge panel's ruling that the Yukon government breached indigenous treaty rights when it altered an agreed-upon land-use plan and stripped protections from the ecologically sensitive region to favor mining.

First Nations and others involved in the legal dispute had some reservations about the ruling, fearing it could leave the process open to further tinkering by the Yukon government. At the same time, the decision boosted treaty rights by affirming that the territory could not just change the plan at will.

"Yukon had asserted that they had the final say over the [land use] plan; they asserted that nothing in this process that they agreed to can limit them when it comes to imposing a land use plan," Jeff Langlois, counsel for the Gwich'in Tribal Council, told [CBC News](#). "The court has rejected that argument soundly."

The Peel Watershed Land Use Plan was worked out over more than 10 years between First Nations, the Yukon government and environmental groups with the idea of protecting a pristine habitat and salmon breeding ground. It proposed protecting 80 percent of the region, while the Yukon's plan would protect less than 30 percent.

The suit had been brought by the Nacho Nyak Dun and Tr'ondëk Hwëch'in First Nations, Canadian Parks and Wilderness Society Yukon Chapter (CPAWS Yukon), and the Yukon Conservation Society (YCS) against the Yukon government. A judge ruled in their favor in December 2014, and the territory had appealed. Now the appeal has been upheld.

The government had wanted the appeals court to overturn the Supreme Court's ruling so Yukon could have full control over fashioning a land-use plan, CBC News said, while the First Nations and environmental groups wanted the original, agreed-upon plan to stand. The appeals court landed between the two.

In their decision, released on November 4, Chief Justice Robert Bauman, Justice Smith and Justice Goepel of the Yukon Court of Appeal found that the Yukon government “derailed the dialogue essential to reconciliation” as it was laid out in an agreement that had been finalized years earlier.

To solve the issue, the court sent the planning process back to the point at which the territorial government’s breach of the agreement began, which the judges determined happened in February 2011. This, however, is before the plan between the parties was fully hammered out, which means some of the meticulous work will have to be redone.

“We are pleased this judgment confirms what First Nations have been saying all along—our final agreements matter and must be respected,” said Tr’ondëk Hwëch’in Chief Roberta Joseph. “However, it is disappointing that the Yukon Government’s failure to appreciate their responsibilities under our UFA means more money and time will be spent on a planning process that should have been completed years ago and that we still lack clarity for the Peel.”

The Yukon government said it was opening to continue working on the issue.

“The government’s initial assessment is that we are satisfied with the court’s direction to go back to an earlier stage in the planning process,” Yukon said in a statement. “We remain open to discussing resolutions with First Nations outside of the courts.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/14/treaty-rights-triumph-first-nation-peel-watershed-protectors-win-against-yukon-government>

Nunavik land claim negotiators pass the torch to Inuit youth

“It really touched a lot of us”

SARAH ROGERS, November 16, 2015 - 8:50 am



Alicia Aragutak, president of Nunavik's youth association, accepts a gavel presented to her Nov. 12 by Senator Charlie Watt, a signatory to the James Bay and Northern Quebec Agreement. (PHOTO COURTESY OF A. ARAGUTAK)

When Nunavik elder and land claims signatory Tommy Cain uttered the phrase “napagunnaqullusi,” it went on to define Makivik Corp.’s new documentary on the region’s role in negotiating the James Bay and Northern Quebec Agreement.

The film, which adopted Napagunnaqullusi as its title, or So That You Can Stand in English, [premiered in Kuujuaq this past week](#).

The “you” in that title is a younger generation on Nunavimmiut.

Youth were a major driver for the film’s producers, who wanted to document the historical process to ensure young Inuit understand how modern-day Nunavik came to be.

And on Nov. 12, Makivik held a special event, inviting Nunavimmiut youth to see the film at Kuujuaq’s Katittavik town hall.

“It really touched a lot of us,” said Alicia Aragutak, president of Nunavik’s youth forum, which represents Nunavimmiut aged 15 to 35.

“I had an epiphany; the signatories, whom I always thought were bold and all mighty and bulletproof, are so much like us, they are humans with feelings, with big visions,” she told Nunatsiaq News.

“They are very human that they fought for their people, their rights as Inuit. I think a lot of the youth would relate to this.”

Arugutak said the film inspired pride in its viewers. She heard a lot of the same comments following the screening: “Isurrililirqita atsurunnatukkurutivininginnik” or “We are very comfortable now, because they went through hardships.”

After the film, Senator Charlie Watt, who was founding president of the Northern Quebec Inuit Association and a key land claim negotiator, presented Aragutak with a gavel. as a symbol of leadership, being passed from one generation to the next.

“That we take on and carry forward all that still needs to be done today, and tomorrow,” Aragutak said.

“All the work [they] have accomplished is a solid foundation to what is still to come out way.”

You can read more about the new documentary [here](#).

Direct Link:

http://www.nunatsiagonline.ca/stories/article/65674nunavik_land_claim_negotiators_handed_leadership_torch_to_inuit_youth/

Aboriginal deer hunt brings protestors to Short Hills

Posted on 11/16/2015

Despite protests, police reporting there were no problems at the start of the annual aboriginal deer hunt in Short Hills Provincial Park.

Protestors on both sides of the issue braving the cold Saturday night to demonstrate outside the park gates.

Some in favour of the hunt, held up signs saying Treaty Rights are Human Rights.

While those opposed to the bow and arrow hunt argued it should be stopped for safety reasons.

Haudenosaunee hunters will be back again in the park, Nov. 19, 20, 28 and 29.

Direct Link: <http://www.610cktb.com/news/2015/11/16/aboriginal-deer-hunt-brings-protestors-to-short-hills>

Kanesatake seeks to solidify Indigenous Treaty against Energy East with sacred items

[National News](#) | November 16, 2015 by [Julien Gignac](#)



(Kanesatake Grand Chief Serge Simon holds up a Haudenosaunee Wampum Belt. Photo/Tom Fennario)

Julien Gignac

APTN National News

The Mohawk community at the centre of the Oka Crisis is leading plans to hold a ceremony aimed at solidifying an Indigenous alliance against the proposed Energy East pipeline.

Kanesatake Grand Chief Serge Simon said the ceremony is expected to take place in British Columbia this coming spring.

Simon said he first raised the idea of the alliance during a September Union of British Columbia Indian Chiefs meeting. Simon said the “Indigenous Treaty” would create a “formal alliance between anyone who would be inclined to reject the pipeline proposals going through native territories.”

Kanesatake was at the centre of the 1990 Oka Crisis triggered after the neighbouring village tried to bulldoze Mohawk burial grounds to expand a golf course.

The primary goal of the treaty aims to limit the expansion of Alberta’s tar sands. Simon said the alliance would focus initially on stopping TransCanada’s proposed Energy East pipeline which would ship Alberta-mined bitumen to the East Coast.

Kanesatake would be directly affected by TransCanada’s Energy East pipeline project if approved — a portion slicing straight through traditional hunting territory. The hunting grounds stretch almost 200 square miles to Sainte-Scholastique, Mirabel and all the surrounding areas, said Simon.

The community is one of roughly 155 First Nations communities along the proposed path.

The pipeline is projected to cost \$12-billion and traverse 4,600 kilometres from Alberta to Irving oil facilities in Saint John, NB. The pipeline would transport about 1.1-million barrels of crude a day.

Simon said the new treaty would include a traditionally-based Indigenous ceremony. He said the springtime event would feature the exchange of sacred objects to formalize it.

The idea stemmed from discussions among chiefs in Manitoba, Ontario and Quebec, said Simon.

Simon said the exchange objects would include a Haudenosaunee Wampum Belt, a Pacific Northwestern Totem Pole, and a mid-western Buffalo Robe. Simone said these objects represent elements inseparable from the cultural fabric of many First Nations people.

These items have powerful meanings, pre-dating Canadian Confederation by centuries. Their presence is a ceremonial sign, commemorating kinship, honour, alliance, he said.

“The Wampum Belt goes back thousands of years since the great law of the Iroquois, the great law of peace” said Simon. “It’s not only symbolic, it’s at the very heart of our identity as Iroquois people.”

Made from white and purple beads, Wampum were inter-generational communication tools, documenting lineage. Wampum Belts were used as a formal means of establishing bonds between nations, legitimizing important events and upholding the promise of allegiance. They were also used during healing ceremonies.

The Wampum Belt lies at the heart the Haudenosaunee Confederacy, consisting of the Mohawks, Oneidas, Onondagas, Cayugas, Senecas and the Tuscarora people.

Assembly of Manitoba Chiefs Grand Chief Derek Nepinak decided to include the Buffalo Robe.

“They had vision in their nation that someday the Buffalo Robe would come back over the mountain,” said Simon. “That means to them the robe would make it over the Rocky Mountains and into British Columbia.”

Sundance Chief Rueben George of the Tsleil Waututh Nation in B.C. will contribute the Totem Pole, Simon said.

Totem poles are traditionally used to honour ancestral ties and history, marking important turning points and milestones. They depict the crests of corresponding clans, commonly representing animals.

“We bring these together and it’s the power and belief of all of these nations coming together under one treaty,” said Simon.

It has the attention of others, too.

B.C. Grand Chief Stewart Phillip, Grand Council of Treaty 3, encompassing First Nations communities in both Ontario and Manitoba, and chiefs from the Innu Nation are currently considering joining in solidarity.

Kanesatake has a custom political system and does not fall under the scope of the Indian Act.

“I can sign a treaty with whoever I choose,” said Simon. “It doesn’t matter what system I’m under. It would be hugely symbolic, but it would also help First Nations reconnect with their past and use it in the present context.”

The approach is manifold.

“We wish to work in collaboration,” according to a text of the proposed treaty obtained by APTN National News. “With all Canadians and all levels of government in creating a clean, just and sustainable economy, one that will both lead to healthier and more prosperous communities across Canada as well as preserve and protect our way of life.”

Simon said governments and industry should take this treaty seriously.

“It’s to safeguard our rights and to say no, free, prior and informed consent must be had,” said Simon. “If the industry, or the government, or both, decide to strong arm a First Nation who steadfastly says ‘no,’ then that First Nation can rest assured that they’re not alone.”

Obtaining “free, prior and informed consent” from Indigenous people before development projects receive the go-ahead is incorporated into the United Declaration on the Rights of Indigenous Peoples.

Indigenous and Northern Affairs Minister Carolyn Bennett has said Indigenous people in Canada will not be excluded from federal decisions that could objectify their land and inherent rights.

Ottawa is now facing increased pressure to approve the Energy East pipeline following the rejection of TransCanada’s Keystone XL pipeline by the White House earlier this month.

The Justin Trudeau government has openly admitted to “supporting” the Energy East project.

TransCanada officials have said they consulted many First Nations and Metis communities along Energy East’s proposed route.

“They (Indigenous people) need to be an integral part of everything we do at TransCanada,” said TransCanada spokesperson Mark Cooper. “So far along the project we’ve held 2,100 meetings with more than 180 aboriginal communities and organizations across Canada since 2013.”

Forty-eight Metis and First Nations communities have accepted “Communications Engagement Funding Agreements,” said Cooper.

These agreements involve money and allow the company to enter communities, give hold information sessions and note any concerns raised.

“These dollars go to helping to provide and build the capacity within the First Nations communities to be able to provide input, attend meetings, to conduct their own studies, to meaningfully engage in the process so that we can collect the best information possible as it relates to the benefits and concerns of the pipeline” said Cooper.

Impoverished First Nations are easily swayed when money is involved, said Simon.

“Poverty is a hell of an incentive to sign on the dotted line,” he said.

Kanesatake has received money from the energy firm, said Simon.

In 2014, TransCanada cut a cheque to the community for \$15,000 to conduct such a “capacity agreement,” he said.

“They gave us the money with no questions asked,” he said. “There was no receipt, no accounting.”

Simon told them to “get out” once the company started to ask about traditional knowledge, saying it followed too closely the types of questions asked during land claim settlements.

“I don’t see the Crown anywhere in this process, the industry is the only one coming to talk to me and they’re asking me these questions that might prejudice my land claim,” said Simon. “That pipeline comes through and it’s basically a forced surrender of the land without the Crown being anywhere in sight.”

The National Energy Board (NEB) is scheduling hearings allowing First Nations to voice their concerns, opinions and beliefs as they relate to Energy East.

“Oral traditional evidence sessions are intended to help the NEB understand early on in the process how the Energy East Project may impact Aboriginal communities’ interests,” according to the NEB website. “For example, NEB expects to hear testimony about sacred sites, ceremonial sites, and traditional uses of the land and water in areas through which the proposed pipeline would pass.”

Such a move is debatable to Simon, who believes the NEB and industry should be an arms-length away from each other.

“What should have happened from the very beginning is the minister of Indian Affairs — with the mandate from the prime minister — going to each regional organization, like the Union of British Columbia Indian Chiefs,” he said. “You talk to them and start to hammer out a process of consultation, *then* you call in the industry.”

TransCanada is one company pushing the idea that pipelines are the safest and most cost effective way to transport oil.

“We recognize that these projects are the safest way to transport needed oil,” he said. “It’s the least greenhouse gas intensive way to transport and we have an extreme respect for the land the aboriginal communities along the route,” he said.

Indications of potential risks associated with pipelines recently surfaced. In July, Nexen Energy made a public apology after one of its pipelines, south of Fort McMurray, Alta., burst, gushing five million litres of oil.

In September, one of TransCanada’s natural gas pipelines exploded near Emerson, Man., sending apocalyptic flames and black smoke sky high. Two thirds of the proposed Energy East pipeline are to be converted from natural gas pipelines.

“The spills are a lot worse than a tanker coming off the rails,” said Simon. “When they do burst, they burst, man, and you have major disasters on your hands.”

Diane Beckett, Sierra Club Canada’s interim executive director, believes the oil should stay in the ground.

“We’re being asked, ‘What poison do we want?’” she said. “The truth is when pipelines break, they’re huge oil spills.”

Energy East will expand the amount of oil extracted, she said.

“We don’t need new infrastructure to be put into an old dinosaur industry,” said Beckett. “We have to start putting the investments into green energy and energy conservation.”

Beckett admires Simon in his attempt to unify Indigenous people across the country.

“I’m very heartened that First Nations are saying no to energy infrastructure,” she said.

Consultation with Indigenous people is embedded in the Canadian Constitution and industry along with government have historically ignored this, said Rodney Nelson, CEO of Global Governance Group, a policy think-tank with a focus on Indigenous issues.

“Gearing together as a non-divisive force to put a stop to energy projects is an important position and a position that’s needed,” he said. “The Constitution is not an Indigenous law, it’s a Canadian law.”

Simon believes it is time for Indigenous communities to act in unison.

“They’ve had many years on their end to promote their project,” he said. “Now it’s our turn to speak.”

Direct Link: <http://aptn.ca/news/2015/11/16/kanesatake-seeks-to-solidify-indigenous-treaty-against-energy-east-with-sacred-items/>

Opinion: Why First Nations are fighting Site C in court

Vancouver Sun November 16, 2015



Photo of an anti-Site C Dam sign seen at the annual Paddle for the Peace event. Photo by Wilderness Committee.

Today in Victoria, lawyers representing two First Nations will be in B.C. Supreme Court arguing that the provincial government violated First Nation rights by rushing to approve the controversial \$9 billion (and counting) Site C dam on the Peace River.

Regardless of the outcome of the case, which is one of three B.C. First Nations legal proceedings against Site C currently underway, First Nations opposition to Site C is understandable.

If built, the dam's reservoir would obliterate 107 kilometres of river valley bottoms along the Peace River and its tributaries, resulting in the permanent loss of vital hunting, fishing and gathering sites and other areas of historic and cultural importance to the region's First Nations. That comes on top of the cumulative impacts of industrial development in the Peace that is proceeding at such a pace that Global Forest Watch reports that it outstrips Alberta's oilsands developments.

But destroying a landscape that has been used since time immemorial by members of the West Moberly and Prophet River First Nations, and which includes some of B.C.'s best farmland, is just part of the problem.

Equally problematic is what approval of the dam says about just how little our provincial and federal governments have improved "government-to-government" relations with First Nations.

To date, federal and provincial government actions have resulted in Site C being green-lighted, with little to no regard for how the proposed project so clearly infringes on the established rights and interests of First Nations.

The galling thing, and not just galling to First Nations but to all people who care about a more socially, environmentally and economically just future, is that the dam is about as far removed from a “clean” or “green” energy project as one can get.

Currently, on top of Site C’s astronomical cost to B.C. taxpayers, hundreds of millions of dollars are being invested in new transmission lines that will tie into the hydroelectric grid in the Peace River region. BC Hydro explicitly says that the new transmission infrastructure will support dramatically expanded natural gas industry developments in the region. In other words, allegedly clean hydropower will be used to ramp up fossil fuel production, which in turn will disproportionately affect First Nations.

This is hardly a clean, or green outcome and it flies in the face of the mandate given to the “Climate Leadership Team” appointed by Premier Christy Clark to come up with recommendations that build on the province’s commitments to reduce greenhouse gas emissions.

It is also a grotesque violation of one of the other duties given the team’s members, which is to “provide advice and recommendations” on effective climate change policies that “further the Province’s government-to-government relationships with First Nations while constructively finding climate solutions.”

By chance, the court proceedings in Victoria this week come just days before Premier Clark is scheduled to travel to Ottawa to meet with Prime Minister Justin Trudeau, where she will undoubtedly talk about the province’s clean energy credentials in advance of her trip to Paris to attend international climate change talks.

First Nations plan on telling Canada’s new prime minister and his newly minted Justice Minister, Judy Wilson-Raybould, a different story. The Justice Minister has firsthand knowledge about the harm that the dam and reservoir would have on First Nations. She has paddled portions of the Peace River twice and has seen the historic and agriculturally rich valley that will be lost forever.

Site C is literally and symbolically an assault on First Nations. It must be a litmus test for how Prime Minister Trudeau’s new government and we, in Canada, deal honourably and forthrightly with First Nations in the 21st century.

Obliterating lands along a significant and scenic stretch of the river and its major tributaries is a clear violation of that treaty. Allowing Site C to proceed will severely set back government-to-government relations between First Nations and the provincial and federal governments, while simultaneously undermining much-needed efforts to come up with effective climate change solutions.

For that reason, members of Premier Clark's Climate Leadership Team, which includes environmental, First Nation, industry, academic and government representatives, have a moral duty to speak up. They need to speak up before Premier Clark boasts of her government's alleged green credentials in Ottawa and in Paris.

First Nations court battles against Site C this week only underscore why.

Grand Chief Stewart Phillip is an Okanagan indigenous leader who has served as President of the Union of BC Indian Chiefs since 1998.

Direct Link:

<http://www.vancouversun.com/opinion/editorials/opinion+first+nations+fighting+site+court/11521889/story.html>

Special Topic: Missing & Murdered Indigenous Women

Sask. First Nations leaders pleased with Liberal comments on MMIW inquiry

By The StarPhoenix November 12, 2015



Bobby Cameron acknowledges being elected as FSIN Chief during Federation of Saskatchewan Indian Nations executive elections at TCU Place on Oct. 29, 2015. Now, leaders from the FSIN are welcoming recent comments made by Canada's Liberal Government concerning the process behind a MMIW inquiry.

Aboriginal leaders in Saskatchewan are applauding recent comments made by members of the new federal government concerning a national inquiry into missing and murdered aboriginal Canadians.

In a news release distributed Thursday, the Federation of the Saskatchewan Indian Nations expressed pleasure over recent comments made by Indigenous and Northern Affairs Minister Carolyn Bennett, saying it “welcomes the approach proposed by the Government of Canada to address the issue of missing and murdered indigenous women (MMIW).”

“It’s clear that families and communities need our support along with a commitment from all levels of government to work with us on identifying solutions,” FSIN Chief Bobby Cameron said in a release.

The FSIN hosted an indigenous women’s roundtable leading up to the national roundtable on MMIW, bringing together women, families and people affected by violence against women.

“We commend Minister Bennett and the Government of Canada for seeking our input and involving family members in defining the scope of a national inquiry,” Cameron added in the release.

According to a report by the National Post, in an interview with The Canadian Press, Bennett indicated that the start of pre-inquiry consultations will be announced before the end of the month.

“I think that we feel that we will need to make an announcement shortly,” Bennett said Monday. “Within ... a couple of weeks, we’ll have to be able to launch what we think is the best possible process for a pre-inquiry engagement.”

The process is expected to involve speaking with families, victims and other grassroots organizations to determine what the inquiry will look like.

Direct Link:

<http://www.thestarphoenix.com/news/sask+first+nations+leaders+pleased+with+liberal+comments+mmiw+inquiry/11512608/story.html>

Bennett says aboriginals not to blame for missing, murdered women

[Mark Kennedy, Ottawa Citizen](#)

Published on: November 12, 2015 | Last Updated: November 12, 2015 6:29 PM EST



Minister of Indigenous and Northern Affairs Carolyn Bennett as the Liberal government is sworn in at Rideau Hall. Assignment - 122050 Photo taken at 13:44 on November 4. (Wayne Cuddington/ Ottawa Citizen) Wayne Cuddington / Ottawa Citizen

Indigenous Affairs Minister Carolyn Bennett says Canada must stop the “epidemic” of murdered and missing aboriginal women and should not lay blame at First Nations people.

Bennett made the comments Thursday after a cabinet meeting on Parliament Hill.

She said the Liberal government is preparing broad consultations before it announces the details of a two-year, \$40-million public inquiry into why so many indigenous women and girls are disappearing or being killed.

The Liberals promised the inquiry during the election campaign, after the Conservative government led by Stephen Harper steadfastly refused to appoint one on the grounds it would be costly and would not elicit any new information.

But Bennett insisted the inquiry is necessary and she wants it to accomplish two things.

“One is the plan for justice and support for the families, but also the prevention such that we can stop this.”

She said the country needs a “comprehensive review” of the causes for why a “disproportionate” number of indigenous women are missing and murdered.

A 2014 report by the RCMP revealed that there were 1,181 murdered and missing indigenous women between 1980 and 2012.

Then-Conservative aboriginal affairs minister Bernard Valcourt sparked controversy when he told the Citizen last year that some aboriginal men have a “lack of respect” toward women on reserves and that a national inquiry wouldn’t accomplish anything.

He urged First Nations chiefs to “take ownership of this issue” and address it themselves, with federal help, in their own communities.

That prompted criticism from Assembly of First Nations national chief Perry Bellegarde, who said Valcourt was “ill-informed.”

But Valcourt refused to back down and told aboriginal leaders in a closed-door meeting that 70 per cent of murdered aboriginal women were killed by aboriginal men.

The Conservatives were emboldened when the RCMP released a report this summer that the Tories said backed their claims.

The Mounties said there is “an unmistakable connection between homicide and family violence.”

On Thursday, Bennett spoke out strongly about how the previous government said aboriginal communities shared responsibility for the violence.

“I think it was appalling in terms of blame. I think it doesn’t deal with the effects of colonization. It doesn’t deal with the effects of child abuse.”

She said that, in fact, the RCMP found indigenous women “slightly less likely to be killed by an intimate partner than the non-indigenous community.”

“Fooling around with those kinds of facts is really unhelpful.”

Bennett said it’s critical that the inquiry has a “good communication plan” so that “Canadians know what was heard and so it’s impossible to leave a report on the shelf.”

Bennett said thorough pre-inquiry consultations are necessary to determine how it should function.

Her statements reveal that Prime Minister Justin Trudeau’s government is sensitive to advice coming from various quarters about how it is important to get this inquiry off on the right foot.

“This is a very complex file,” said Bennett.

“It crosses many government departments and pretty well all jurisdictions, federal, provincial, municipal, First Nations, Inuit, Metis. This is a complex issue that will require many, many partners in order to make the changes we need, in order to change what’s happening and to stop the epidemic.”

Direct Link: <http://ottawacitizen.com/news/national/bennett-says-aboriginals-not-to-blame-for-missing-murdered-women>

Inquiry must examine existing research, says senator

By Betty Ann Adam, The Starphoenix November 16, 2015



Senator Lillian Dyck

The long anticipated inquiry into missing and murdered indigenous women doesn't need to reinvent the wheel, says Sen. Lillian Dyck.

The inquiry must review the findings and more than 700 recommendations in about 50 reports already gathered by the Legal Strategy Coalition on Violence Against Indigenous Women (LSC), a national ad-hoc committee, Dyck said.

"The past government really didn't implement any of those recommendations.

"The researchers should be contacted so they could summarize what they've gleaned from looking over that tremendous amount of research," she said.

Amnesty International and the Native Women's Association of Canada, for example, have rich data collected in their Sisters In Spirit initiative, "which was largely ignored and conflicts with what the RCMP have said over the last year," Dyck said, referring to suggestions that most murders of aboriginal women are committed by aboriginal men.

Gaps to fill will likely include closer examinations of discrimination by police and the justice system against victims and their families, she said.

"We all hear stories, but we don't have a comprehensive look."

Indigenous and Northern Affairs Minister Carolyn Bennett has indicated she will launch a pre-inquiry by early December with stakeholders to help draw the outline for the inquiry, Dyck said.

Vice-Chief Heather Bear of the Federation of Saskatchewan Indian Nations will meet with female chiefs for their collected wisdom on how the inquiry should be conducted.

In the meantime, she said the inquiry must explore the lack of knowledge among teachers on and off reserves. The teachings need to include the roots of family violence, addiction and vulnerable communities, she said.

They also need awareness of the problems children already experience because of the intergenerational dysfunction born of colonization and the residential school era, she said.

The commission should explore violence prevention through more guidance counsellors and elders to help foster the well-being of children, empowering vulnerable women with education and training for livelihoods, and by addressing addictions and mental health so they are well enough to work, she said.

Bear said she has confidence the inquiry can help to address entrenched racism in the justice system.

"We know inquiries work. Since the Neil Stonechild inquiry there hasn't been one 'frozen Indian,' " she said, deliberately using stark terminology to describe the mysterious deaths of intoxicated aboriginal men found on the outskirts of Saskatoon in 1990 and in 2000.

"Somebody had to say it," she said.

Darlene Okemaysim-Sicotte said she hopes the inquiry will be accessible to aboriginal people by travelling the country and stopping in First Nations, as the Royal Commission on Aboriginal Peoples did in the 1990s.

"I remember how comfortable it felt. It was a big open space with our community people that we know and love around us.

It wasn't foreign. It was a safe place," she said, noting that many indigenous people distrust agents of the government because of Canada's history, including Indian residential schools and the '60s scoop.

"When indigenous people host these gatherings, it encourages more participation, more conversations. I think that's what the country wants to hear and see."

A process that decreases violence against indigenous women will have positive spinoffs for all women, especially marginalized, poor and rural women, Okemaysim-Sicotte said.

The co-chair of Women Walking Together - a grassroots organization supporting families of missing and murdered women - also says conservatives in Saskatchewan need to stop defending themselves and just listen to the voices of those who have lived experiences of oppression and violence.

"We can't discount Saskatchewan as being a hard place to change," she said. "People really need to listen when people are explaining their experience and believe the experience. These are peoples' truth. These are not imagined racisms. They're not imagining police brutality. These are real, lived experiences."

"The families need to see justice taking place for their loved ones. Their stories matter," she said.

Direct Link:

<http://www.thestarphoenix.com/Inquiry+must+examine+existing+research+says+senator/11517316/story.html>

Special Topic: Residential Schools, TRC, and '60s Scoop

Reconciliation with First Nations the start of 'something special,' Sinclair tells Carleton grads

[Evan Przesiecki, Ottawa Citizen](#)

Published on: November 14, 2015 | Last Updated: November 15, 2015 5:33 PM EST



Mr. Justice Murray Sinclair addresses the Carleton convocation Saturday, Nov. 14. Evan Przesiecki / Ottawa Citizen

Reconciliation with Canada's historical treatment of Indigenous peoples is the beginning of "something special," Justice Murray Sinclair told more than 1,200 graduates at Carleton University's 2015 Fall Convocation on Saturday.

In reports released in June, The Truth and Reconciliation Commission of Canada chaired by Sinclair called for changes in educating and remembering the troubled residential school system and its impact on First Nations peoples.

"Since we released the summary of the Truth and Reconciliation's findings and our Calls to Action in June of this year, I have been truly inspired at the public reaction to what we said and I have been truly inspired at the efforts of so many segments of the public to work for reconciliation," said Sinclair, who received an honorary Doctor of Laws degree from the university.

The Liberal Party of Canada promised in its electoral campaign to carry out the recommendations from Sinclair's Truth and Reconciliation Commission in documenting and understanding the impacts of the residential schools system on First Nations, Inuit and Métis peoples in Canada.

"We are now on the cusp of something special, as this country begins to come to terms with this history," said Sinclair.

Sinclair was awarded the honorary doctorate for his "stellar career in judiciary as well as his dedication, care and service to Aboriginal and First Nations peoples and to all Canadians in leading the Truth and Reconciliation Commission."

"The new generation of professionals and scholars are not only inheriting the painful legacies of the past, but they are also inheriting the awareness and knowledge of why and how, and a framework for defining Canada's new relationship with its Indigenous peoples," Sinclair told the graduates.

"Armed with that knowledge, graduates, we will now be looking to you to continue the conversation of reconciliation which we have begun."

Sinclair was Manitoba's first aboriginal judge, and the second aboriginal judge in Canada.

He has received a National Aboriginal Achievement Award and nine other honorary degrees for his work in Aboriginal justice.

Canadian tenor Ben Heppner was also honoured at the convocation, receiving Doctorate of Music *honoris causa* in recognition of his contributions "to the pure enjoyment and appreciation of classical music through his consummate artistry, creative genius, arts advocacy and ability to communicate his impressive knowledge."

Direct Link: <http://ottawacitizen.com/news/local-news/reconciliation-with-first-nations-the-start-of-something-special-sinclair-tells-carleton-grads>

Canada's oldest residential school survivor dies at 111

Marguerite Wabano, who died in Moosonee, Ont., Friday, lived long enough to see the dawn of a new era of respect for First Nations.



Marguerite Wabano, right, and Crystal Merasty were the oldest and youngest survivors of the residential schools to sit in the House of Commons in 2008 to hear then prime minister Stephen Harper deliver an official apology.

By: [Jackie Hong](#) Staff Reporter, Published on Sat Nov 14 2015

The oldest survivor of Canada's residential school system has died at age 111.

Marguerite Wabano — whom many called Gookum, Cree for “grandmother” — passed away in her home in Moosonee, Ont., late Friday night, relative Stephen Roy confirmed Saturday.

Wabano was born in Jan. 28, 1904. As a young girl, she was taken from her family and sent to a residential school run by Roman Catholic nuns in Fort Albany, Ont., for two years — more than a century ago. After two years, [Indian Time](#) according to the *Indian Time* newspaper, her family moved farther into the bush to hide Wabano and her siblings from school authorities.

Wabano later married and had seven children. As of April 2014, she had 23 grandchildren, 77 great-grandchildren and 81 great-great-grandchildren, according to *Indian Time*.

Despite her time at the residential school, she was never bitter about her experience and offered help and comfort to younger generations, Roy said via Twitter. Roy is distantly related to Wabano through his mother's side.

"She was looked at as surrogate mother to many who also went through the rez schools," Roy said, adding that Wabano had helped his own mother with getting past her experiences in a residential school and go on to live a good life.

Wabano, who spoke only Cree, was one of several aboriginal leaders and residential school survivors who were given seats of honour [on the floor of the House of Commons in 2008](#) as then-prime minister Stephen Harper delivered an official apology for the federal government's residential school system program.

Under the system, thousands of aboriginal children were taken from their homes and placed in boarding schools where they were forbidden to speak their native languages or practice cultural customs. Many faced physical and sexual abuse at the hands of school employees.

Wabano said the apology brought her "hope and comfort."

"I have never (experienced) anything like this before, and it's the first time for all nations," she said at the time.

Wabano's death comes just weeks after Prime Minister Justin Trudeau promised "to have a renewed, nation-to-nation relationship with Indigenous Peoples, based on recognition, rights, respect, co-operation, and partnership" as a part of the Liberal Party's platform.

So far, Trudeau has appointed Canada's first aboriginal justice minister, Jody Wilson-Rayboul, and [promised to call a national inquiry](#) into missing and murdered indigenous women.

Direct Link: <http://www.thestar.com/news/gta/2015/11/14/canadas-oldest-residential-school-survivor-dies-at-111.html>

Special Topic: International Indigenous Populations

Event celebrates Native American Heritage Month

S. Derrickson Moore, Las Cruces Sun-News 1:04 a.m. MST November 13, 2015

There will be about 13 vendors this year, offering a variety of traditional and contemporary American Indian arts and crafts, including silversmithing, pottery, jewelry and musical instruments.



Kahlaya McKinney, 2015-16 Miss Gallup Inter-Tribal Indian Ceremonial Queen, will appear at third annual Native American Market weekend activities Saturday and Sunday at Mesilla Valley Bosque State Park, 5000 Calle de Norte. (Photo: Courtesy)

LAS CRUCES - Beautiful autumn surroundings, arts and crafts vendors from throughout New Mexico, a Spirit run/walk and an Indian taco sale will all be part of the third annual Native American Market weekend activities Saturday and Sunday at Mesilla Valley Bosque State Park, 5000 Calle de Norte, southeast of Las Cruces.

The event, from 8 a.m. to 4 p.m. each day, celebrates Native American Heritage Month with authentic arts and crafts and traditional performers.

The two previous markets featured representatives from Indian nations and pueblo groups from throughout New Mexico and the Southwest at the event, which is coordinated by the New Mexico State University Native American Business Student Organization (NASBA).

“It’s informative in terms of having types of culture come to the community,” said Menell Large of the NASBA, who is coordinating this year’s market.

Large, from Naschitti, N.M., is a senior at NMSU. She was a vendor at last year’s market.

“I did beaded hair barrettes. We had nice weather and it was fun,” said Large, who reports there will be about 13 vendors this year, offering a variety of traditional and contemporary American Indian arts and crafts, including silversmithing, pottery, jewelry and musical instruments.

She said a goal of the market is to educate the public about American Indian culture and authentic arts and crafts.

“We’ll have 15-minute weaving workshops twice each day, from 10:30 to 10:45 a.m. and 2 to 2:15 p.m., and there will be singing and storytelling by Kahlaya McKinney, 2015-16 Miss Gallup Inter-Tribal Indian Ceremonial Queen,” Large said.

The market has attracted more interest each year.

“I came to it last year and I really liked it. It’s really cool and it’s beautiful out at the park,” Kari Richards of Las Cruces said.

“It’s gone really well and the students have raised money for conferences. Every year we’ve gotten more and more visitors. It gives people a chance to get out and meet the artisans and ask questions. The artisans are very open about how they make pottery, jewelry and other items, about the materials they use and the symbolism,” Jan Kirwan, Mesilla Valley Bosque State Park superintendent, said.

The first market was a project of the business class of Dr. Gavin Clarkston and featured artists from Santo Domingo, Zuni, Taos, Ohkay Owingeh, Jemez and Ysleta del Sur pueblos, Mescalero Apache and the Navajo Nation. Large said the same groups are expected to be represented at this weekend's market.

Register from 7 to 8 a.m. Saturday for the Spirit Run 5K run/walk. The race begins at 8:30 a.m. at the park. There will be first, second and third place prizes in women’s and men’s divisions. Registration fee is \$25 and the first 30 people to register will receive a free shirt.

Admission to the market is free with a valid park pass. There is a \$5 per car parking and entrance fee for Mesilla Valley Bosque State Park.

S. Derrickson Moore may be reached at dmoore@lcsun-news, @derricksonmoore on Twitter and Tout, or call 575-541-5450.

If you go

What: Third annual Native American Market

When: 8 a.m. to 4 p.m. Saturday and Sunday, Nov. 14-15

Where: Mesilla Valley Bosque State Park, 5000 Calle de Norte

How much? Free with valid park pass. \$5 per car pass and parking fee

Info: 575-520-9230, NABSA.NMSU@gmail.com

Plus: Spirit Run 5K Run/Walk, 8:30 a.m. Saturday. Registration 7 to 8 a.m. \$25 fee.

Direct Link: <http://www.lcsun-news.com/story/life/sunlife/2015/11/13/event-celebrates-native-american-heritage-month/75241314/>

White House Initiative aims to help Native American youth

Updated: Thu 6:37 PM, Nov 12, 2015

By: [Eliana Sheriff](#) - [Email](#)



A final report has been released by the U.S Department of Education, detailing White House Initiatives on American Indian and Alaska Native Education.

It outlines problems and recommends [solutions](#).

William Mendoza is from the Oglala Lakota Sioux Tribe and is the Executive Director for the White House Initiative.

The report was based on listening sessions with Native American Youth in 2014.

They found that while bullying of Native American students is disproportionately high, issues remain not only in the schools but also in the community.

Nearly 25–hundred public schools in the US have indigenous–based mascots or

nicknames

Since the listening sessions 53 schools have successfully **retired** their mascots or are in transition.

The report shows the mascots harm students by interfering with self-identity, encouraging bullying, and perpetuating negative stereotypes.

Mendoza says we need to inspire and engage native youth and that requires a **healthy**, non-hostile environment.

If you want more **information** on this report you can visit: sites.ed.gov/whianiane

Direct Link: <http://www.blackhillsfox.com/home/headlines/White-House-Initiative-aims-to-help-Native-American-youth-347256242.html>

Fashion show to celebrate diversity of Native American culture

By [Emily McCormick](#)

Posted: November 13, 2015 2:48 am



Third-year anthropology student Nikita Bichitty will participate in the American Indian Students fashion show for Native Heritage Week. At the fashion show, Bichitty will feature attire for Fancy Shawl, a traditional Navajo powwow dance. (Keila Mayberry/Daily Bruin staff)

American Indian Students Association Native Fashion Show

James West Alumni Center

Friday, 5:30-8:30 p.m.

FREE

Nikita Bichitty launches into the powwow arena, her steps aligning with the rhythmic drumming and spirited chants, woven fabric flowing from her outstretched arms.

Bichitty, now a third-year anthropology student, has traded in her SoCal jeans and T-shirts for colorful Navajo dresses since she was in elementary school. She said she spends nearly half an hour outfitting herself in her tribal attire to participate in Fancy Shawl, a traditional Navajo powwow dance she performs every weekend.

“The shawl is used for spinning, and it makes the dance a lot more graceful and flowing,” Bichitty said.

Bichitty’s Fancy Shawl attire is one piece that will be featured at the UCLA American Indian Student Association’s fashion show Friday at the James West Alumni Center. The event is part of Native Heritage Week, an annual event aimed at recognizing the heritage of students with Native American roots. In addition to Navajo clothing, the fashion show will feature articles of clothing from the Lakota, Cahuilla Cupeño and Asian Pacific Islanders, Bichitty said.

Students and their family members will model the fashion, a combination of family heirlooms, handmade pieces and regalia from local Native American artisans from Los Angeles and San Diego tribes, Bichitty said.

Bichitty, who was born and raised on a Navajo reservation near the Four Corners, said Native Heritage Week and the fashion show help illustrate how different traditional aspects of Native American culture – such as clothing – have translated into modern American society.

“With Native Heritage Week, we’re trying to focus on identity,” Bichitty said. “There’s the cultural aspect of it, which is trying to keep all your cultural knowledge and practices intact, but at the same time trying to succeed in the modern world.”

Bichitty said sharing Native American customs is important given UCLA’s large Native American student population compared to other UC’s. However, media depictions and stereotyping have been working against the widespread understanding and acceptance of Native American culture and fashion, Bichitty said.

“A lot of people just think of the old Western cowboy-Indian thing, where it’s just a guy in a loincloth,” Bichitty said. “But there are really so many different images and versions of Native American people.”

Second-year economics student Minda Streamer’s younger cousin will wear a ribbon skirt representing Streamer’s tribe, the Los Coyotes Band of Cahuilla and Cupeño.

Streamer said she thinks the media typically poses Native Americans not as people, but as cartoons, like the NFL’s Washington Redskins mascot.

Native American stereotypes have also manifested in culturally incorrect Halloween costumes, Streamer said. This year, she said she saw three people dressed as Native Americans in feathers and buckskins.

“I was just really taken aback, like really, you couldn’t find any other costume?” Streamer said. “I hope the fashion show is a way to show that we don’t dress like that. We don’t really look like that.”

American Indian Studies graduate student Damien Montaña, who will be emceeding the fashion show, said he is aware of negative connotations attached to Native American identity. Montaña, who shares heritage with the Yoeme and Purépecha people, will read short blurbs about the history behind each piece of regalia at the event.

“(People) think we’re alcoholics or addicts or that we all benefit from casinos or that we somehow get handouts from the government,” Montaña said. “There’s this idea that Native people are somehow on top of society, but it really doesn’t play out that way.”

Montaña said the fashion show will at least chip away at some of the stereotypical images by demonstrating what Native Americans wear, why they wear it and who can wear it.

“If you show you’re a good person in the tribe, an elder might give you something, like an eagle feather or a headdress,” Montaña said. “Not just anybody wore them; every feather is earned.”

In contemporary fashion, American Indian Studies Department academic adviser and member of the Sicangu Oglala Lakota tribe Clementine Bordeaux said she has seen popular clothing stores like Urban Outfitters putting out generic tribal-print and feathered pieces that do not reflect true Native American culture.

“It’s really asking yourself why you want to wear (Native American-inspired clothing),” Bordeaux said. “If you do feel a connection, maybe instead go to a powwow gathering and buy a shirt or jewelry from one of the Native artists themselves.”

Bordeaux said she feels society is currently at a place where people are at least making an effort to have a conversation about cultural appropriation.

“BuzzFeed just did a series of about three videos where they had Native people come in and talk about Halloween costumes,” Bordeaux said. “I think we’re on a positive upswing right now.”

Montaña said he hopes the fashion show will paint a humanizing picture of Native people by displaying clothing that shows off the personalities of each distinct tribe. However, he said he acknowledges there are still significant obstacles to conquer before there is truly a higher consciousness of Native American cultures.

“People have been making the argument against appropriation for a long time, but people’s voices have not been heard,” Montaña said. “The fashion show is one of those ways we can take steps to improve.”

Direct Link: <http://dailybruin.com/2015/11/13/fashion-show-to-celebrate-diversity-of-native-american-culture/>

Stereotypes of Indigenous People a Tradition in Mexican Cinema

Published 12 November 2015

As long as those behind and in front of the camera are not indigenous, stereotypes will persist.

For decades Mexican cinema has been representing indigenous people as caricatures that are infantile, irrational and violent, according to a Mexican cultural anthropologist.

"What has prevailed is a rather cartoonish and distorted image of the indigenous person as an ahistorical and infantilized figure," Francisco de la Peña, researcher at the National School of Anthropology and History, told news agency EFE on Thursday.

Indigenous people appear in hundreds of Mexican films as "irrational, superstitious, violent, naive or passive," added the researcher, author of "Imaginary film, culture and subjectivity: towards an anthropological analysis of cinema."

This tendency to reduce indigenous people to flat, one-dimensional stereotypes has taken root in Mexican cinema because those behind the camera and writing the scripts are not themselves indigenous, the researcher said.

In some cases even the actors aren't. Such was the case of the film "Ames" (1961), which cast Japanese actor Toshiro Mifune to play an indigenous man. Since Mifune did not speak a single word of Spanish, in the film he was given very few lines and communicated mainly through body language in order to make the indigenous character appear "instinctive" and "reduced to the most elemental expression," Peña said.

Meanwhile other cinematographers allegedly made up indigenous ancestors to exploit the genre of so called "Indian" cinema. This was the case of actor and director Emilio Fernandez who exoticized and mystified indigenous people in his films and even won a number of international awards for them.

In the eighties and nineties, commercial cinema became "more sensitive to multicultural discourse" with films in indigenous languages or with indigenous actors. The researcher remarked, however, that "they are still films made by non-indigenous Mexicans."

Alberto Cortez's "Heart of Time" (2009), set in the Zapatista communities, included indigenous people in much of the scriptwriting, production and acting. In general, however, Mexican national cinema has

not developed "commercial fiction done and thought from the perspective and needs of indigenous people," Peña said.

He says that most Mexican cinema is in line with Hollywood that casts indigenous people as secondary actors, often nannies, workers, or villains.

This content was originally published by teleSUR at the following address:

["http://www.telesurtv.net/english/news/Stereotypes-of-Indigenous-People-a-Tradition-in-Mexican-Cinema-20151112-0038.html"](http://www.telesurtv.net/english/news/Stereotypes-of-Indigenous-People-a-Tradition-in-Mexican-Cinema-20151112-0038.html)

Senators seek education reforms for Native American students

*Updated: 11/14/2015 9:20 AM | Created: 11/14/2015 9:17 AM
By: The Associated Press*

ALBUQUERQUE, N.M. (AP) — New Mexico's two senators are among those pushing to protect education reforms and provisions aimed at benefiting tribes and Native American students.

Two key congressional committees are working on a final agreement that blends House and Senate versions of a bill that will update the nation's education law.

Sens. Tom Udall and Martin Heinrich were among a group of lawmakers who sent a letter to committee leaders this week.

The lawmakers said Native American students have become some of the nation's most disadvantaged and vulnerable children.

They say requiring consultation with tribes, states and school districts and strengthening tribal self-determination could help close the achievement gap and better prepare Native American students for college or careers.

They also called for support of those schools that teach in Native languages.

Direct Link: <http://www.kob.com/article/stories/s3963351.shtml#.Vkoh-l76gwD>

Goodbye, Columbus? L.A. councilman wants to establish Indigenous Peoples Day



Los Angeles City Councilman Mitch O'Farrell, shown at a council meeting in 2014, wants to establish Indigenous Peoples Day in L.A.

Will Los Angeles say goodbye to Columbus Day and hello to Indigenous Peoples Day?

City Councilman Mitch O'Farrell introduced a motion Friday asking city staff to look at making Indigenous Peoples Day a legal holiday in Los Angeles. If the idea is ultimately approved, it could replace Columbus Day. That would put L.A. in the company of cities like Berkeley, Santa Cruz, Seattle and Minneapolis.

"Los Angeles is the most culturally diverse city in the United States, and we must find a way to honor the profound sacrifices made by countless tribal members through the centuries," said O'Farrell, who is a member of the Wyandotte Native American tribe. "This is about righting one of the greatest slights that any ethnic group has ever had to endure."

The councilman's motion asks the city administrative officer to report back on establishing the holiday. It also requests the city's Human Relations Commission and Los Angeles City/County Native American Indian Commission to report on the historical importance of creating such a holiday.

Declaring the day a holiday would give city employees a paid day off.

On Friday, the council celebrated American Indian Heritage Month. Throughout the year, the council also celebrates months dedicated to the Latino, African American, Asian and Pacific Islander, and lesbian, gay, bisexual and transgender communities.

Direct Link: <http://www.latimes.com/local/lanow/la-me-ln-indigenous-peoples-day-20151113-story.html>

Tataviam Band Celebrates Indigenous Peoples Day Victory, Continues Fight for Recognition

[Kimia Fatehi](#)

11/14/15

The replacement of “Columbus Day” with “Indigenous Peoples Day” in an area that has maintained a longstanding history of illegal land dispossessions from the local tribe could be considered monumental. Littered with streets named after cold-hearted settler-colonialists responsible for the dispossessions, evictions, and deaths of ancestors of the Fernandño Tataviam Band of Mission Indians, the City of San Fernando, California approved the indigenous-centered resolution.

San Fernando, ancestrally located at the Tataviam village of *Achoicominga*, has officially become the first city in Los Angeles County to recognize a violent history and its effects against the first peoples of the area. “...Recognizing Indigenous Peoples’ Day is a step forward in acknowledging the contributions of indigenous people to our society and our everyday lives. Celebrating indigenous culture, arts, music and history will serve as an educational tool as we move toward telling a more accurate story of our nation’s indigenous history,” said Joel Fajardo, San Fernando mayor. Future plans of an Indigenous Peoples Day festival in San Fernando are currently being organized to commemorate this day of indigenous praise and pride.

The history between Los Angeles County and Tataviam is a familiar one. Like other Mission Indians enslaved at their respected religious prisons, the population slowly decreased as result of the spreading Mission-bred diseases, violent consequences of failed escapes, undocumented murders, and genocide. After the dismantling of the Mission system, the indigenous community aimed to retrieve what was once theirs by using the same violence that was inflicted on them in hopes that it would reclaim their 56,000 acres; their sacred San Fernando Valley.



Celebrating Indigenous Peoples Day are, from right: James Ramos of San Manuel; San Bernardino County Supervisor; Rudy Ortega Jr., Tataviam Tribal President; Mark Villaseñor, Tataviam Tribal Secretary; and Ray Rivera. (tataviam-nsn.us)

Unfortunately, settler-colonial conceptions of land as property overruled and took the Indians to court. In this case, a group of 7 San Fernando Mission Indians “wrongfully”

ejected George K. Porter and retired California State Senator Charles Maclay from their parcel of land at Rancho Ex-Mission San Fernando. Porter and Maclay sued the San Fernando Indians ([*Porter et al. vs. Pablo Cota et al. 1876*](#)), and persuaded the court to reaffirm their ownership of the 56,000 acres. In addition to dispossession, the Indians were fined \$500, plus \$50 rent for every month that had passed since the trial. Ironically, Tataviam's Tribal Administration Office is located adjacent to the street named in honor of Charles Maclay.

Captain Antonio Maria Ortega, who stood among the 7 Indians, became so frustrated with the government that his distrust led to his refusal of identification on future U.S. Indian Census Rolls. His great grandson Rudy Ortega Jr., the contemporary band's president, blessed the Indigenous Peoples Day debate and City Council with traditional songs. He reminded council members: "The importance of Indigenous Peoples Day is to celebrate all Native cultures, traditions, and histories of Indigenous Peoples of both North and South America. It is a reminder that we are still here: resilient, resisting, and surviving."

Tataviam is not unfamiliar with persistence; they have recently submitted their petition for federal recognition and are currently under review by the [Office of Federal Acknowledgement](#).

Walk for the Ancestors

A warm October breeze embraced some 100 people from across the country, who stood in solidarity at Mission San Fernando to welcome Tataviam descendant Caroline Ward Holland and those participating in the [Walk for the Ancestors](#) 650-mile pilgrimage in honor of those who perished at the Mission. Traditional storytelling, songs, dance, and humble words of praise vibrated the hearts of those in attendance, while the symbolic church bells and repetitions of "*hallelujah*" signaled the commencement of a wedding in the background.



Tataviam tribal citizens welcomed the Walk for the Ancestors group at Mission San Fernando. (Kimia Fatehi)

Ortega said the gathering did not represent a protest against Catholicism by recognizing that many Indigenous Peoples have embraced settler religions. “Today is not a day to look at what the Pope did,” Ortega said. “Today is a celebration that our people are still here. [The Pope] made a mistake. Because what he did is he woke us up.” Smoke from the burning sage danced on bodies of those standing in a circle, giving a message to their ancestors. “We ask the Creator to bless the people who came before us,” Ortega continued. “And I thank Caroline and her family for walking. Because Father Serra walked up north, and now, she’s reversing that walk.”

“To me, the disease brought here [by the Franciscans] was secondary, in comparison to the ways they tortured our people, mentally, and physically. The stories of the atrocities are passed down. Mothers were giving themselves abortions so their children wouldn’t face a life of abuse. And you know, even when they left the Mission [after secularization], they had nothing. They took their land, they took their culture, they took their spiritual practices... so the people didn’t know who they were,” Caroline Ward Holland explained in an interview. She and her son [began this walk](#) to follow in the footsteps of their ancestors; to let them know that their descendants understand their suffering. “We’re able to heal as people, but we can’t forgive something that hasn’t been admitted, basically. The truth needs to be told. I can say that, for me, I’m not going to ask for permission to go see, and pray for my ancestors that are buried here. I’m not paying anybody to walk on my own ground. And as far as I’m concerned, this mission is ours. Our people were enslaved, and they suffered and died here. It’s ours.”

Kimia Fatehi is the director of public relations and Tribal Historic and Cultural Outreach for the Fernand o Tataviam Band of Mission Indians.

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/14/tataviam-band-celebrates-indigenous-peoples-day-victory-continues-fight-recognition>

Native American culture feels effects of boarding schools decades after system closed



Eva Petoskey, a member of the Grand Traverse Band of Ottawa and Chippewa Indians, poses for a portrait in her home. Petoskey's family members went to Indian boarding schools.

Posted: Sunday, November 15, 2015 9:00 am

By MICHELLE MERLIN mmerlin@record-eagle.com

Paul Raphael was just a kid in first grade when it happened.

He attended the Holy Childhood of Jesus School in Harbor Springs — a boarding school among hundreds nationwide that operated for more than a century — where Native American children were sent to become “civilized” by nuns.

The nuns were teaching table manners. One asked: What happens after you butter your bread and cut it into four pieces?

“I said, ‘you eat it,’” said Raphael, a member of the Grand Traverse Band of Ottawa and Chippewa Indians. “I remember the nun coming over and smacking me. She smacked me hard and I fell out of my chair.”

Raphael was so upset he never did learn the answer; he’d never been hit before. But he did take one thing away from watching nuns abuse his classmates over the next several years: “I knew that if I had kids, I wouldn’t treat them the way they were treating us,” Raphael said.

Not just a relic

Memories of Holy Childhood and other Indian boarding schools are still fresh in the minds of Grand Traverse Band members. The three-story building in Harbor Springs operated until 1983, long after other Indian boarding schools run by non-natives closed down.

Some families, like Raphael’s, sent their children to the schools because they thought it was the only way to keep their family together. Some sent their children to the schools because they thought it was the best way to feed their families, and others sent their children so they would learn to read and write.

Tribal children from the region for the most part were not allowed to wear their own clothes or speak their language, Anishinabemowen. Many Indian schools like Holy Childhood started as church-run mission schools designed to teach children in their own language, but their objectives changed in the late 1880s. The federal government took control of Indian education in the U.S. and the facilities shifted from mission schools to boarding schools, said Eric Hemenway, the director of archives and records for the Little Traverse Bay Bands of Odawa Indians. He focused his studies on the school in Harbor Springs.

“As long as the family nucleus was kept intact, they’d keep speaking their language and keeping their traditions,” Hemenway said. “The government wanted to break this, essentially.”

The schools often used brutal tactics to impose mainstream culture on children and left a legacy of abuse from Pennsylvania to California. Nationwide the schools' student population didn't peak until the 1970s when more than 60,000 Native American children were enrolled, according to Amnesty International.

John Petoskey, general counsel for the Grand Traverse Band, said the schools weren't enough to whitewash the culture. The government then adopted the Dawes Act of 1887, which divided reservations into allotments for individuals. Excess land was given to outsiders, he said.

Now members of the community are focused on healing the wounds left by the schools and other abuses.

Tribal offices shut down for two days this month for a Gathering of Native Americans. The event allows native people to reclaim their histories, stories and ceremonies. It spotlights the community's resilience.

Raphael, who worked with tribal members battling addictions and became a peacemaker for youth in trouble, said he's seen many tribal members turn to alcohol or drugs to forget the trauma of boarding schools.

He said the abuse at the hands of nuns likely contributed to some former students' abusive behavior toward women.

"I think that spilled over into the community," he said.

He said boarding schools often are discussed at native gatherings, and it always bothered him and his classmates that sometimes they're talked about as institutions of the past, something that was only experienced by people who are now dead.

"There are people still alive who went to boarding school, who it had a negative impact on them," Raphael said. "There are those who went to boarding school who are living in fear."

Raphael recalls one encounter with a former classmate who'd often been called on by the nuns to dole out punishment. The man saw Raphael and immediately stood to fight.

"He said, 'ever since I left boarding school, I've been afraid you guys were going to come back and get me at some point.' He said, 'I was so afraid I started drinking. I became an alcoholic out of fear,'" Raphael said.

He assured the man that was not the case. It's the kind of long-lasting cultural ripple many tribal members have become accustomed to in the three decades since the school in Harbor Springs closed.

A community void

JoAnne Cook, a Grand Traverse Band Tribal Council member, was the first in her family not to go to boarding school. Her mother, grandmother and older siblings all attended the schools.

Cook, who graduated from Suttons Bay High School in 1985, said she didn't know much about boarding schools until one of her friends was sent to one. They were 10 years old, and Cook thought the pair would have fun if they went together. She asked her mother if she could join her friend at boarding school.

"I just remember the look my mom had on her face. I knew immediately I just asked her something that I shouldn't have," Cook said.

Cook said she learned more about the schools as she grew older. Many families believed their children would be placed in foster care if they didn't send them away to school.

The Indian Child Welfare Act was passed in 1978, after Congress reviewed policies and found that Native American children were being taken from their parents at what John Petoskey described as an "alarming rate." The act gave tribes more opportunities to intervene in parental rights cases.

Both the boarding schools and foster care left behind a community devoid of children, and damaged a culture centered on family. Grandparents traditionally taught children values and language, but that system eroded while children were banned from speaking the language in school, Cook said.

"Then you get to my generation that has had to live through that. We are kind of picking that all back up," Cook said.

She said the community has to remember its history but not get stuck in it.

"A lot of native people say you have to know who you are; you have to know your story," Cook said.

Different experience

Not everyone had a negative experience at boarding school.

Elsie Dudley remembers her time at one as a needed escape from Suttons Bay when she was young. Other children and most of the teachers at the public school were prejudiced against natives, she said. She refused to go to class, and when the bus dropped her at school she wouldn't follow her classmates.

"I'd get off and walk back home, about three miles away," she said.

Dudley's father decided to send her to Holy Childhood for the sixth grade in the late 1940s. She spent the next three years there.

At first she tried to pull the same stunts, but one day a nun pulled her aside and explained they could teach her, as long as she was open to it.

“I wanted to learn after that nun sat me down,” Dudley said. “They made it fun.”

Dudley said that unlike others’ experiences, she was never discouraged from speaking her language. In fact, nuns taught her beading, leather work and other cultural crafts. Dudley never experienced abuse or saw any. She even wanted to be a nun when she left school, and later passed on what she learned to her children.

“I showed them structure and that’s what I learned up there,” she said.

Later generations

Eva Petoskey said tribal members had a range of boarding school experiences. Some of her family members ran away, while others appreciated the food and structure.

She considers herself a survivor of boarding schools, even though she never attended one. She knows people her age who were sent to them. Her mother went to a school in Mount Pleasant, and her grandmother to another in Carlisle, Pennsylvania.

“I think as a public policy, as a policy of the United States government, it was misguided and harmful,” she said. “It was, I think, a violation of our human rights.”

The Carlisle Indian Industrial Boarding School in Pennsylvania was established in 1879 by Richard Pratt, an army officer who is remembered for his philosophy: “Kill the Indian, save the man.”

Petoskey said her grandmother made the trip by boat and train when she was 8 years old. She expected to find comfortable beds “like the white people” had, but found uncomfortable army-style barracks instead. Many children got sick and died, Petoskey said.

Petoskey is a member of the Grand Traverse Band and the director of the Anishnaabek Healing Circle Access to Recovery Inter-Tribal Council of Michigan, a group that helps people struggling with substance abuse.

She experienced the inter-generational trauma left in the wake of the boarding schools that’s common in the region’s tribal community.

“You have this underlying feeling you’re always fighting, about being inferior or insignificant,” she said.

She said many women her age were raised in foster care, orphanages or boarding schools. Petoskey and her husband swore off drugs and alcohol, but not all tribal members were able to make such a commitment.

“I think that some of that internalized oppression that’s resulted from these violations of our human rights has resulted in those widespread problems,” she said.

Cook said there’s still hope the tribal community can get through the boarding school era and become a healthier community.

“We have things that our grandparents were trying to get for us and we were able to finally receive some of that,” Cook said. “Sometimes we’re kind of focused on what we don’t have, versus what we do.”

Now Native Americans have to balance the push and pull between preserving the past and protecting the future.

“Most of the time, society doesn’t set it up where you can really do both,” Petoskey said.

Direct Link: http://www.record-eagle.com/news/local_news/native-american-culture-feels-effects-of-boarding-schools-decades-after/article_887258f9-d3d4-5033-a5e8-99fc50c05747.html

Native Americans outmuscled by money in Redskins debate

Date November 14, 2015

Timothy Boyle



Hot debate: The Washington Redskins owner has vowed never to change the team's name. *Photo: AP*

The debate around the Washington Redskins' name and mascot has been making news for decades and, even in the face of what some Native Americans refer to as a kind of "racial fatigue", it shows no signs of abating.

The prevailing moral breeze suggests the Redskins' name will eventually fall away, but the process is not as straightforward as it appears, not even when it comes to exactly how, and to whom the nickname is offensive.

Throughout American history there have been literally hundreds of Native American mascots and tribes used by sports teams, from professional franchises to high schools. But there has only been one professional team to go on using the historically loaded "redskins".

The origins of the word "redskin" are debated, but have been reduced by linguists at the Smithsonian Museum to two places: one of these is an early usage of the term as a self-identifier among Piankashaw tribesmen in the mid-1700s.

And, more significantly, the other is where "redskin" appeared in newspaper clippings from the 1800s, used by colonial authorities that offered settlers a bounty for "each redskin killed".

A court recently cancelled the Washington Redskins' federal trademark registration on the grounds that the name "may be disparaging" to Native Americans.

The famous NFL franchise is challenging this ruling in full American lustre, by suing the people who petitioned for the name change.

This is a glorious case of Americana, convoluted by the eternal tug-of-war that happens between social justice and corporate finance. Why would the Washington Redskins not change their name if it offended a historically vilified minority?

After all, even President Obama suggested he'd be thinking hard about changing the name if it were his team. The simple answer – though not the only answer – is money.

The Redskins are the NFL's third-most valuable franchise, worth about \$2.85 billion. Robert Passikoff, a US-based brand analyst, noted the franchise ranks seventh in the "history and tradition" component of the branding index he uses in sports.

He places the Redskins brand alongside other wealthy franchises such as Green Bay, Chicago and the Dallas Cowboys. If the Redskins were to change their name, the brand would be relying heavily on the team's swinging success. The last time the Redskins won the Super Bowl was 1991.

But Dan Snyder, the Redskins majority owner, has made quite a show of suggesting the Redskins' brand is a mark of respect for inherent Native American qualities.

It's a dangerous and condescending line but Snyder has attempted to engage with native reservations at some level, made financial contributions and even asked for native people's opinion about the Redskins' moniker. Snyder claims he received almost

universal support. Others have suggested he has simply bought off voices to protect his brand.

Sports Illustrated conducted a far more nuanced and comprehensive survey of Native American opinions and found the opinions varied, at best. Native artist Douglas Miles has worked for years to breakdown native stereotypes. In an interview with *SI*, Miles said, "We're either seen as this extreme noble savage, or this extreme poverty case that needs help".

And this is where even a semi-gracious defence of the use of "Redskins" by Snyder meets its match. No rich, white person is allowed to tell a minority what is good, bad or otherwise intended by the use of its nicknames. In a similar way to how African-Americans have come to own and use the "n" word as an artistic, often ironic point of pride, some Native Americans associate the idea of "redskin" with what is distinctly theirs.

Victor Billie, another native respondent to the *SI* survey, said: "In a way, 'Redskins' is a racial slur, but in a way, it ain't. I'm divided. If a person says to me, 'You're a redskin', I consider it the truth. I'm not black skinned, or white skinned; I'm a redskin. I'm proud of it. But, when I was younger, it was an insult, and it hurt me."

A white man's best look into subtle racial issues is sometimes via comedy, because it lets him in on a joke he's in some ways aware of and had to repress. Black comedian Chris Rock says in one of his stand-up routines: "Every time the word nigger is used, it is followed by the question: Is it all right for a white person to say 'nigger'? The answer is, 'not really' ... unless he's singing it in a Dr Dre song. Otherwise, he has to check in with his nigger consulate, check with his nigger representative, before he tries to use it."

And this, really, gets to the heart of the Redskins matter. Is it OK that rich, white men such as Snyder continue to make millions from a Redskins' brand that's being used without the sanction of all Native Americans?

Not really. Native Americans, by weight of numbers, do not have mass-market voices, such as Chris Rock or, for that matter, Barack Obama, to speak about and to mock racist undercurrents.

But they have a few people standing up and telling the corporate bodies with their handmade signs, "I'm a person, not a mascot".

It's to the greater good that these voices will, eventually, have the last say.

Read more: <http://www.smh.com.au/sport/native-americans-outmuscle-by-money-in-redskins-debate-20151114-gkz1t8.html#ixzz3rgwN4iWs>

Tats Incredible: The Revival of Indigenous Ink

[Ruth Hopkins](#)

11/15/15

Due to colonization and the spread of Christianity throughout Native lands, Indigenous tattooing became taboo during the assimilation era. Even today, it's discouraged. As a result, the practice went underground. Thankfully, genocide was unsuccessful and Native Nations remain, along with their languages, customs, belief systems, and rich heritages. As Native people begin to return to their traditional ways, we are starting to see a resurgence of the ancient art of tattooing.

Tattoos worn by the Polynesians are well known. Numerous North American Tribes also adorned themselves with permanent body art well before the arrival of Columbus. Algonquin, Niitsitapi (Blackfoot), Cherokee, Chippewa, Choctaw, Commanche, Cree, Creek, Crow, Haida, Haudenosaunee (Iroquois), Kiowa, Mandan, Nimípuu (Nez Perce), Osage, Pawnee, Pima, Ponca, Tlingit, Winnebago and others all wore tattoos. They had meaning. Some were considered necessary for travel to the spirit world.



My Tribe practiced tattooing as well. The Dakota of the Oceti Sakowin (Great Sioux Nation) often adorned their flesh with ink. The most common tattoos we wore were on the wrist or forehead. These identifiers gave our ancestors the ability to recognize us as belonging to the Dakota after we died. Chief Little Crow (His Red Nation) of the Mdewakanton Dakota, who led the people during the Minnesota Uprising of 1862, had eagles tattooed on both wrists. I have a blue thunderbolt on my wrist, to honor the wakinyan (thunder beings).

Recently I was able to visit with Marjorie Tahbone, about traditional tattoo work. She is Inupiaq and Kiowa, and was Miss Indian World 2011-12. Marjorie lives in Nome, Alaska and wears traditional tattoos on her body.

“Inupiaq is a tribe that inhabits the arctic regions of the globe. I grew up living a fairly traditional lifestyle, learning to subsist and hunt for my family and others. I was fortunate to grow up with a strong identity to my Inupiaq roots. I was always intrigued with tattoos from our region, I had always seen them on women in pictures, but whenever I asked there was very little information about them. It almost seemed taboo to talk about them. I myself have three traditional tattoos. The first one I received was on my chin in 2012. Many years ago it was a symbol of womanhood and coming of age, when a girl becomes a woman who could bear children. I translated that to modern times and got mine after I graduated from college, moved back to my home community, and worked for my people. To get those I had the support and backing from my family, but it took several years to convince my grandmother, who lived in a time where it was shameful to admit you were Native. My second set of tattoos are on my wrist. They serve as reminders of where I come from, but also serve as adornments, as it was long ago. My birthing tattoos are the last ones I received. They are done on the thighs, and are meant for no one else but the next generation. When they exit the womb we want them to see beauty and love. We want to ensure that they know they are entering a world full of love and beauty.”

Now, Ms. Tahbone is actively involved in reviving the art of Indigenous tattooing.

She says, “Just a few months ago in August I learned from Elle Festin how to do traditional tattoo using the old methods: hand poking and skin stitching. Elle sought me out. He saw that our way of tattooing needed to be revived and asked if I wanted to learn. I jumped on the opportunity and flew down to his tattoo shop in Los Angeles. He and his wife did my birthing tattoos.”

“After he taught me, I did tattoos on my family first,” she continues. “My sister Vanessa got one on her wrist and my mother asked me to finish hers on her wrist that she started when she was a teenager. I have done a dozen others and still continue to learn and do more tattoos. I have also done demonstrations and presentations.”



Marjorie sees reviving the art of tattooing among her people as important in bolstering a sense of pride in them as new ancestors and representatives of their Native Nation.

“I hope to instill strong identity with our people, and I feel that learning and doing tattoos is one way I can do that. I love who I am and I know I am on the right path, I know my ancestors are with me every step of the way.”

Indigenous tattooing is part of who we are. As non-Native hipsters and popstars display generic dreamcatchers and Americans get so-called 'Tribal' tattoos on their flesh en masse, it becomes even more vital that we save the art of Indigenous body design from the brink of extinction, thereby preserving its true meaning and place in Native history so we may pass it down for generations to come.

Ruth Hopkins (Sisseton Wahpeton & Mdewakanton Dakota, Hunkpapa Lakota) is a writer, blogger, biologist, activist and judge.

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/15/tats-incredible-revival-indigenous-ink>

Maine Native American Tribes Say Trust Is Deteriorating

By THE ASSOCIATED PRESS NOV. 15, 2015

PLEASANT POINT, Me. — Eighty-one years after a neglected tribal water supply caused a devastating outbreak of typhoid fever and a century after the state outlawed spearfishing of the salmon that fed their ancestors, Native American tribes who trace their history back millennia say their trust in the government of Maine is at a new low.

What has long been an uneasy peace between the state government and the tribes that desire sovereignty has degraded with clashes on issues such as fishing rights and new casinos. The dispute has become so vitriolic that Gov. Paul R. LePage withdrew an executive order that sought to promote cooperation between the two sides, and some of the tribes abandoned their seats in the Legislature.

“This marriage between the tribe and the state is little more than a shotgun wedding between unwilling partners,” said Fred Moore, the chief of the Passamaquoddy Tribe at Pleasant Point. “There’s always value in reconciling, but that requires both sides to want to come to the table.”



Fred Moore, a tribal chief in Maine, in July. He said tensions with the state had risen over fishing rights and casino rebuffs. Credit Robert F. Bukaty/Associated Press

Mr. Moore said he wanted a productive relationship and would continue working for one, but he quickly added that “the honeymoon is over” between the state and his tribe. He said the Passamaquoddies were finished going to the capital, Augusta, “asking for things.”

The state’s recognized tribes — the Passamaquoddies, the Penobscot Nation, the Aroostook Band of Micmacs and the Houlton Band of Maliseet Indians — are a small portion of the state’s population, only about 8,000 people in a total population of about 1.3 million. Their legislative representatives are permitted to introduce bills, but their votes are not counted. Doubts linger about whether they will participate in Maine’s coming legislative season after the last one proved tumultuous.

In April, Mr. LePage, a Republican, rescinded a 2011 order directing state agencies and departments to create policies recognizing the sovereignty of the tribes, among other things. His spokesman said that efforts to collaborate and communicate with the tribes were unproductive and that state interests were not being respected.

In May, the Penobscots and the Passamaquoddies abandoned their seats in the Legislature. A day later, with the Aroostook Band of Micmacs, they issued a document saying they would no longer recognize the authority of state officials to interfere with their “self-governing rights.”

The next month, two major bills — one seeking shared management of fisheries and another concerning a proposed tribal casino in northern Maine — failed, furthering the divide.

Mr. LePage did not respond to a request for comment. State Representative Walter A. Kumiega, a Democrat who sat on the legislative panel that killed the tribal fishing bill, said he and other legislators were always willing to negotiate with the tribes.

“It’s always a tricky thing, whether they are subject to our laws or not,” Mr. Kumiega said.

The sovereignty struggles in Maine mirror those of American Indian groups around the country.

In South Dakota, members of the Flandreau Santee Sioux tribe, which wanted to open a marijuana resort, burned its crop this month because of fears of a federal raid. Tribes dug in for a fight against the government over the [Keystone XL](#) oil pipeline, which would have crossed tribal lands, but President Obama rejected the project. And murals depicting the lynching of an American Indian in a former Idaho county courthouse have been the source of disagreement between tribes and the University of Idaho, which is leasing the building, over whether they should be displayed or covered up as offensive.

The Maine tribes are descendants of the Algonquian-speaking Wabanaki people, who knew their homeland as “Dawn Land” long before it was called Maine. Their turbulent history with the state, which includes the 1934 disease outbreak and the voters’ defeat of a 2003 proposal to open a casino in southern Maine, is documented by the Abbe Museum in Bar Harbor.

Some of the tribes say they are willing to keep negotiating, even if their leaders doubt the state’s willingness to do so.

The Houlton Band of Maliseet Indians chose not to withdraw from the Legislature when the Penobscot and Passamaquoddy tribes pulled their representatives. Henry Bear, the tribe’s representative, said he would continue working for tribal economic development opportunities in the coming legislative session, including more control of commercial fishing.

But Brenda Commander, the Maliseet tribe’s chief, said she did not have high hopes. She said the state had not shown a willingness to help the tribes increase commerce.

“Going into this new year, I’m not feeling too positive,” Ms. Commander said.

Mr. Moore, the Passamaquoddy chief, agreed, but he added that the tribes and state could not exist without one another.

“Tribal sovereignty is not about isolation,” he said.

Direct Link: http://www.nytimes.com/2015/11/16/us/maine-native-american-tribes-say-trust-is-deteriorating.html?_r=0

Native American activist pushing for Gaston County schools to change mascots

Posted: Nov 16, 2015 1:00 PM MST Updated: Nov 16, 2015 4:55 PM MST

By Alex Giles



Shawn Greeson, a Native American activist from Charlotte, has recently made a push to do away with mascots at some local high schools. (Source:WBTV)

GASTON COUNTY, NC (WBTV) -

Shawn Greeson, a Native American activist from Charlotte, has recently made a push to do away with mascots at some local high schools.

Greeson, who formerly ran for elected office in Mecklenburg County, wants to see South Point High School and East Gaston High School do away with their mascots. Greeson says there are no political motivations behind this recent effort.

He said that he believes the South Point ‘Red Raiders’ and East Gaston ‘Warriors’ depict Native Americans in a fashion that is offensive.

“It’s not just the mascots, it’s the behaviors associated with the mascots,” explained Greeson in a recent interview with WBTV.

Greeson sighted the chants students use at football games as well as the costumes students sometimes wear to look like Native Americans as offensive behavior.

The activist recently sent a complaint to the Gaston County School Board regarding his mascot concerns.

Board member Chris Howell then posted the complaint on Facebook, a move Greeson deemed inappropriate.

“I learned about it after I started getting hateful messages out of the blue,” said the activist.

Howell told WBTV in an email that he posted the complaint on Facebook so that members of the public could request clarification from Greeson regarding the issue. The school board member said he does not think the mascot names need to be changed. An excerpt from Howell’s response to WBTV can be read below.

I believe that there is a way to have Native American depictions as mascots that is not offensive. I believe the many schools that embrace these mascots do so with an intention of honoring the culture and heritage of Native Americans. IF there are school traditions or nuances that are not honoring to the culture then these should be looked at on a case-by-case basis.

Megan Bullock, a South Point graduate, said she could understand both sides of the debate. She said that when she was a student at the school, the mascot wasn't something she considered offensive.

"I didn't think much about it then after I graduated, I thought back like oh maybe that could've been offensive," she said.

A former South Point teacher, who wished not to reveal his identity, said he doesn't see why the mascot bothers some people.

"It's a tradition that's been around here forever and we've got a lot of pride in it," he stated.

Greeson said he has a plan of action for getting the mascot names changed, but wouldn't go into detail.

"The mascots are going to change-whether it's a year from now, or four years from now. The mascots are going to change whether they like it or not."

Todd Hagans, Gaston County Schools Chief Communications Officer, said there are currently no official agenda items to address mascots in the school system. He said the school board meets Monday night and there are no members of the public signed up to speak about the topic.

Direct Link: <http://www.wbtv.com/story/30530237/native-american-activist-pushing-for-gaston-county-schools-to-change-mascots>

Native American hip hop artist Supaman to perform free concert at UMass Springfield



Crow Nation's hip-hop artist and dancer "Supaman" will visit with students at Veritas Preparatory Charter School on Thursday morning and later head to the University of Massachusetts to perform a 7:30 p.m. free concert at the Student Union. ((Facebook Photo))

By [Carolyn Robbins](#) | crobbins@repub.com

Email the author | [Follow on Twitter](#)

on November 17, 2015 at 1:03 PM, updated November 17, 2015 at 1:07 PM

SPRINGFIELD — Crow Nation's hip-hop artist and dancer "Supaman" will visit with students at [Veritas Preparatory Charter School](#) on Thursday morning and later head to the University of Massachusetts to perform a 7:30 p.m. free concert at the Student Union.

As part of Native History Month, Supaman, who was born Christian Takes Gun Parrish, will conduct two workshops for Veritas students in grades 5-8. The program was arranged by teacher and UMass alumnus Akesa Mafi.

"Hip-hop is a genre of music that our student population understands and listens to," said Mafi in a [UMass](#) press release. "Integrating traditional culture and modern hip-hop, Supaman is an example of how students can be empowered to create spaces, art and music genres that are relevant to them."

In a [2011 interview with National Public Radio](#), Supaman explained why he gravitated to hip-hop culture.

"Native Americans grasp that culture of hip-hop because of the struggle," he said. "Hip-hop was talking about the ghetto life, poverty, crime, drugs, alcohol, teen pregnancy; all that crazy stuff that happens in the ghetto is similar to the reservation life. We can relate to that."

In the NPR interview, Supaman said his parents were alcoholics and he spent lots of time in foster care before moving in with his grandfather.

He remembers hip-hop was playing always playing in the background, providing him with a soundtrack of his life. The music later inspired Supamna, now a father, to begin making his own music.

The UMass concert will be Supman's only stop in New England and his appearance is attracting fans from all over the region, according to UMass Amherst history professor Alice Nash.

Nash, who directs the certificate program in Native American Studies, arranged for Supaman's appearance after meeting him in June at a gathering of indigenous people.

"One element that makes indigenous studies different from other academic disciplines is that it only works when we build relationships to connect people across communities and interests," Nash said.

Supaman's performance will follow a talk by Shirley Sneve (Sicangu Oyate) of Vision Maker Media, who will discuss bringing indigenous people's stories to film. Her talk, which is also free and open to the public, begins at 6 p.m. in 1009 Campus Center.

Direct Link: http://www.masslive.com/news/index.ssf/2015/11/crow_hip-hop_artist_supaman_to.html

Watch Native Americans Review Thanksgiving Storybooks To Learn The Real Sauce — VIDEO



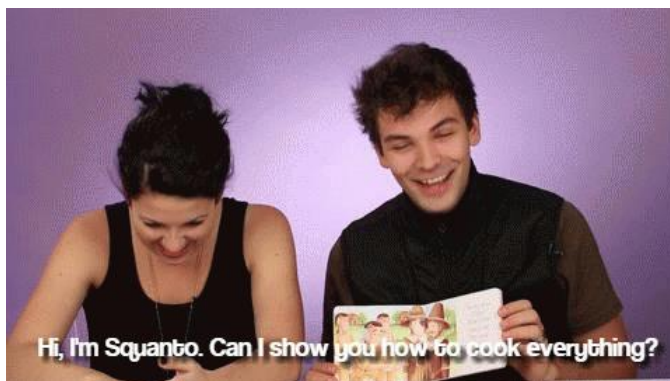
[Julie Sprankles](#)
a day ago [Lifestyle](#)

In full disclosure, you may not look at Turkey Day in the same light after watching this video of [Native Americans reviewing Thanksgiving storybooks](#). When you think of this

holiday, you probably conjure up images of your family piled around the dining room table, peering at each other over mountainous plates of turkey, mashed potatoes, cranberry sauce and all of the other classic culinary accouterments. And, hey, there's nothing wrong with that. Come November 26, I'll be right there with you. What this BuzzFeed video proves, though, is that —somewhere between cramming in the crescent rolls and green bean casserole — it might not be a bad idea to reevaluate much of what we learned about this gluttonous holiday growing up.

The premise of the video is simple. BuzzFeed asked [six Native American individuals to flip through several storybooks](#) which are intended to explain the origin of Thanksgiving, and respond as they saw fit. Before anyone rolls out the "2015: The year everyone became offended by everything" memes on Facebook, it's worthwhile to note that while the individuals were quick to point out the erroneous things about the books, they were also generous in pointing out what the storybooks did get right. Still, this is one history lesson I won't be forgetting anytime soon. Let's take a look at six glaring issues these Native Americans pointed out, some admittedly more comical than others.

1. Squant-Oh No



In *The Story of Thanksgiving*, it reads, "One, named Squanto, stayed behind to help." Only that's not exactly how history actually unfolded. "Squanto was sold into slavery, and that's how he learned to speak English," one Native American clarified. Several others in the group couldn't help laughing at the implication Squanto stayed behind voluntarily.

2. Pigmentation Isn't Storybook Illustrators' Strong Suit



The very cover of *The First Thanksgiving* proved problematic, eliciting everything from outbursts of laughter to the declaration, "We've got a brown person and a pink person." Do you think Pantone has a special collection called "Stereotypes" these illustrators pulled from?

3. Native Americans Are Always Secondary



It defies logic but, as one person on the panel points out, "Natives are always the supporting characters in these books." Which, c'mon, doesn't make sense any way you slice it. The books are about a non-indigenous people arriving and settling a land the indigenous people already inhabited. There should obviously be more overlap.

4. America Wasn't a "Land That's Free"



Welllllll, not quite. "This land belonged to people," corrected one Native American on the panel. "Regardless of what you think and how you've constructed this idea of property." The truth, of course, is that the native inhabitants of the Plymouth Colony region had been [living in the area for an estimated 10,000 years](#) before the Europeans ever arrived.

5. Native American Storybook Fashion is a Farce



Poring over page after page of Native Americans dressed in barely there pelts and loincloths provided a solid laugh, if nothing else. "This is fall on the East coast. You think they're running around naked right now?" Touché. See also: The [range of leopards does not include North America](#), storybook illustrators.

6. Native Americans Aren't Just Characters



The big takeaway here, naturally, is that Native Americans have been mythologized to the point of non-recognition in modern society. "Kids never really acknowledge that Native Americans are real," laments one panelist. And while they agree it's OK for children's books to be somewhat simplistic, there should be a happy medium by which older kids and adults are presented with a more realistic depiction of our nation's history of colonizing and otherwise oppressing marginalized peoples.

Direct Link: <http://www.bustle.com/articles/124189-watch-native-americans-review-thanksgiving-storybooks-to-learn-the-real-sauce-video>

Activist discusses Native American social issues to honor heritage month



Echo-Hawk

Walter Echo-Hawk hosts his keynote presentation for Native American Heritage Month on Monday evening in Guyon Auditorium

Posted: Monday, November 16, 2015 10:10 pm | *Updated: 10:56 pm, Mon Nov 16, 2015.*

Autumn Douglas | Daily Egyptian

Posted on Nov 16, 2015 by [Autumn Douglas](#)

A prominent Native American activist visited SIUC in recognition of Native American Heritage Month to encourage students and staff to join in the fight for human rights. Keynote speaker Walter Echo-Hawk of the Pawnee Nation of Oklahoma talked Monday night at Guyon Auditorium about contemporary issues and Native American history related to social justice.

Echo-Hawk, an author, law professor, attorney and Supreme Court Justice of the Pawnee Nation, has dedicated his life to representing and protecting the rights and culture of Native American tribes.

“Most Americans think that Indians vanished, that our peoples became extinct. Others know very little about the native tribes in our homeland and others are held hostage to racial stereotypes of the native peoples that have been propagated by [the media],” Echo-Hawk said.

He stressed that despite popular belief, Native Americans have not disappeared from America today.

There are about 3 million Native Americans in the country as of 2015, according to Echo-Hawk. This number includes Native Hawaiians, Alaska Natives and Native Americans. Native Americans own about 100 million acres of land in the continental U.S. and Alaska, Echo-Hawk said, which is the most land owned by one group of people besides the federal government.

There are more than 560 federally recognized Indian Nations, each of which have their own governments and judicial systems that define the rights of Native American people, Echo-Hawk said.

They retain their right of self-government under U.S. protection through more than 370 treaties and acts of Congress.

Human rights are important to the Native American people, and they feel a strong need to defend these rights against any and all violators, he said. Echo-Hawk defines human rights as the fundamental freedoms all humans enjoy in their societies.

He said he believes most Americans equate legal systems with justice and generally agrees, but he acknowledged law is a man-made institution and, therefore, imperfect. Law has two sides to it, he said, with one good side and the other being a perversion of justice that misuses the law to bring harm to vulnerable groups. Some of these miscarriages of justice still haven’t been reversed today, he added.

“Once injustice is implanted into the law, it’s really hard to get rid of it,” Echo-Hawk said.

He used the 1896 Plessy v. Ferguson case as an example, which established segregation as constitutional. It took 58 years to overturn.

In the Native American experience, people faced colonialism, conquest, invasion and more than 100 years of warfare.

The appropriation of land, habitat destruction, eradication of animals, loss of culture, enforced assimilation and introduction of smallpox into their populations characterized the colonization of the nation, Echo-Hawk said.

By 1900, only 250,000 Native Americans were left in the U.S., which is a 95 percent difference from the 5 million recorded in 1491, he said. By 1955, only 2 percent of Native American land holdings remained.

Native American policy hit its low point in the 1950s with the Termination Policy, which would have made them disappear from the U.S.

Native Americans resisted the Termination Policy by creating the Tribal Sovereignty Movement. In 1970, President Richard Nixon called for an Indian self-determination policy, which allowed tribes to determine what was best for their people. The Tribal Sovereignty Movement, which is still active, enforces this policy. Echo-Hawk said he believes Native Americans have stalled aspirations of self-determination in recent years. He said he challenges people to teach the new generation about Native American history and to support Native people. “The challenge is to implement each and every one of these human rights standards so that we can finally write the last chapter of our great American experience ... and bask in the light of justice together,” he said. Autumn Douglas can be reached at 618-536-3325 or at adouglas@dailyegyptian.com

Direct Link: http://www.dailyegyptian.com/news/article_2749a008-8ce1-11e5-8395-73669d9208b6.html

Valley Voice: Monuments protect Native American legacy

Michael Madrigal, Special to The Desert Sun 2:29 p.m. PST November 16, 2015



The California desert is a wondrous landscape of countless stories, many of them yet to be told. As the president of the Native American Land Conservancy, I see these places as key to connecting our children and grandchildren to our past and our culture.

President Obama can ensure that this connection will endure for Native Americans, and for all Americans, by acting on Sen. Dianne Feinstein’s request that he designate select desert public lands as the Mojave Trails, Sand to Snow, and Castle Mountains national monuments.

The proposed national monuments include a vast range of cultural and archaeological treasures, unique flora and fauna, and a rich connection to the history of Native American tribes in the area. For thousands of years, Native American tribes lived on these lands and

established sacred and cultural connections to the landscape. Archaeological data and tribal history tell us that these lands have been in continuous use for centuries, sustaining Chemehuevi, Kawaiisu, Mohave, Serrano, Cahuilla, Southern Paiute, and other Native American tribes.

During this time, Native Americans went on foot across the desert to their homes, hunting areas, and gathering sites. Along the trails, they often stopped to pray for a successful journey, leaving offerings of stones, sticks, feathers, and foods at cairns. Local tribes also sang songs to help navigate the land and built geoglyphs and ground figures that are tied to song, story, and personal advancement toward sacred sites.

Native Americans left a legacy of rock art in the desert, including pictographs and petroglyphs that served as road signs. In villages, they built bedrock mortars, grinding stones, pestles, stone hammers, chisels, spear-arrowheads, and utensils made of stone, bone, wood, and clay. These priceless artifacts exist today within the lands of the proposed monuments and need protection.

I ask President Obama to designate these lands as national monuments because the protection of these lands is linked to the preservation of our culture.

The Native American Land Conservancy was founded in 1998 to acquire, preserve, and protect Native American sacred lands. We work with tribes, conservation groups, educational institutions, landowners, and state and federal agencies to ensure the long term protection of Native American cultural landscapes. We helped protect 2,560 acres of private land in San Bernardino County known as the Old Woman Mountains Preserve, which falls within the boundaries of the proposed Mojave Trails National Monument. Protecting the monument would prevent land uses that are incompatible with our preserve, such as renewable energy development or mining.

The Old Women Mountains Preserve is particularly significant for our community as it is where we conduct our Learning Landscape programs, which engages tribal youth to connect with their heritage by spending time in their traditional cultural landscapes. The protection of this region means continuing education for tribal youth so that they may connect with their ancestors.

I am inspired each time I witness native youth come to the desert for the first time. I live for the moments when I see them stand in awe, experiencing an artifact left behind from an ancestor who traversed the desert centuries ago. These lands are a real-life history book, and deserve the protection of national monument status to preserve our legacy and ongoing relationship with the land.

Michael Madrigal of Anza is a member of the Cahuilla Band of Indians and president of the Native American Land Conservancy. Email him via info@nalc4all.com.

Direct Link: <http://www.desertsun.com/story/opinion/contributors/2015/11/16/valley-voice-monuments-protect-indian-legacies/75892994/>

Ex-tribal lending leaders make plea deal in corruption case

Associated Press, Updated 2 hrs ago

HELENA — Two former leaders of an online lending company have made plea deals with federal prosecutors investigating corruption at Plain Green, the high-interest lender that has made millions of dollars for the Chippewa Cree Tribe.

Neal Rosette and Billi Anne Morsette agreed to plead guilty to charges in two indictments that they embezzled money, took bribes and didn't pay federal income taxes, according to recent court filings.

The deals set the total amount to be paid back to the tribe at about \$1.3 million. Rosette also would owe the IRS more than \$232,000, and Morsette more than \$165,000.

U.S. District Judge Brian Morris must accept the plea agreements. He set a change-of-plea hearing for Dec. 1.

Rosette and Morsette used to run Plain Green, which makes short-term Internet loans at high interest rates. They also ran the tribe's first lending company, the now-defunct First American Capital Resources.

The first indictment accused Rosette and Morsette of funneling more than \$55,000 from First American to themselves and ex-Chippewa Cree tribal councilman John "Chance" Houle, who was previously convicted of corruption. Morsette and Rosette plan to plead guilty in that case to conspiracy to embezzle tribal funds, a charge that carries a maximum penalty of five years in prison and a \$250,000 fine.

The second indictment accused the pair of taking more than \$1.2 million from Plain Green by diverting the cash to a Nevada company called Encore Services, which would then send it back to a consulting company owned by Morsette, Rosette and another tribal official, James Eastlick, Jr.

Morsette and Rosette plan to plead guilty to accepting bribes, a charge that carries a maximum 10 years in prison and a \$250,000 fine. Rosette also agreed to plead guilty to tax evasion and Morsette will plead guilty to willful failure to file a tax return.

Encore Services was a partner in the First American operation, and it had a deal with Rosette and Houle that allowed it to receive a percentage of revenues from Plain Green, according to the indictment.

The tribe is suing Encore Services for the rest of the money paid under what the tribe called a fraudulent contract. That lawsuit estimates Plain Green made at least \$25 million for the tribe between 2011 and 2014.

Houle and Eastlick made plea agreements in separate corruption cases that prevent them from being prosecuted in online lending case.

Direct Link: http://billingsgazette.com/news/state-and-regional/montana/ex-tribal-lending-leaders-make-plea-deal-in-corruption-case/article_e2adeec1-6248-56ba-8deb-ab940c6026c0.html

Ann Arbor to recognize Indigenous Peoples Day instead of Columbus Day



City Council Member Chuck Warpehoski, D-5th Ward, won support Monday night for a resolution stating, "The city of Ann Arbor shall, instead of recognizing Columbus Day, recognize Indigenous Peoples Day on the second Monday of October." (*Ryan Stanton / The Ann Arbor News*)

By Ryan Stanton

on November 17, 2015 at 10:52 AM, updated November 17, 2015 at 3:11 PM

In 1492, when Christopher Columbus famously sailed the ocean blue, he discovered lands already inhabited by indigenous people.

In honor of the area's native inhabitants, Ann Arbor will now recognize Indigenous Peoples Day instead of Columbus Day on the second Monday of October.

The City Council voted unanimously in favor of a resolution to that effect Monday night, describing Indigenous Peoples Day as a chance "to reflect upon the ongoing struggles of

indigenous people on this land, and to celebrate the thriving culture and value that the Odawa, Ojibwe, Potawatomi and other indigenous peoples add to communities throughout Michigan, the Great Lakes, and all over the world."

The resolution was brought forward by Council Member Chuck Warpehoski, D-5th Ward.

Warpehoski gave special thanks to Ypsilanti Mayor Amanda Edmonds and Washtenaw County Commissioner Yousef Rabhi, who have been partners in the effort and are [bringing similar resolutions forward](#) to their respective bodies.

"They have also helped with outreach to Native American student association bodies on Eastern Michigan and the University of Michigan campus, as well as other community members with tribal heritage or affiliations," Warpehoski said.

Council Member Julie Grand, D-3rd Ward, said she has heard only favorable feedback from constituents concerning recognizing Indigenous Peoples Day. She said there could be opportunities for collaboration with local schools.

The council's resolution encourages other businesses, organizations and public entities to recognize Indigenous Peoples Day as well.

The resolution states that people from the Odawa, Ojibwe, Potawatomi and Wyandot tribes lived on the land and along the Huron River in the area for hundreds of years before Ann Arbor's founding as a city.

"The city of Ann Arbor recognizes that dislocation, disease, war, disenfranchisement and other atrocities devastated these communities at different times, causing most indigenous peoples to be expelled from their homes in this area by the 1830s," the resolution states.

The resolution goes on to note the University of Michigan's establishment was made possible by a land grant from the Ojibwa (Chippewa), Odawa (Ottawa) and Bodewadimi (Potawatomi) tribes in the Treaty of Fort Meigs.

"The city of Ann Arbor understands that in order to help close the equity gap, government entities, organizations and other public institutions should change their policies and practices to better reflect experiences of Native American people and uplift our country's indigenous roots, history and contributions," the resolution states.

The idea of Indigenous Peoples Day was first proposed in 1977 by a delegation of indigenous nations to the United Nations-sponsored International Conference on Discrimination Against Indigenous Populations in the Americas.

In 1990, representatives from 120 indigenous nations at the First Continental Conference on 500 Years of Indian Resistance unanimously passed a resolution to "transform Columbus Day into an opportunity to educate the rest of the country about pre-existing

indigenous cultures that have survived an often-violent colonization process and continue to exist and thrive in present-day America," the Ann Arbor council's unanimously adopted resolution states.

The council resolution notes the state of Alaska, along with major cities such as Seattle, Berkeley and Minneapolis, and Michigan cities such as Traverse City and Alpena, have voted to rename Columbus Day as Indigenous Peoples Day to honor the culture, heritage and contributions of Native Americans.

Council Member Jane Lumm, an independent from the 2nd Ward, was the only council member who expressed any reluctance to support the resolution. She said she didn't like the idea of replacing Columbus Day with Indigenous Peoples Day. She said she hopes the city can find a way to honor both, not one at the expense of the other.

Council Member Sabra Briere, D-1st Ward, recalled that former Council Member Tobi Hanna-Davies tried bringing forward a similar resolution several years ago.

"Council at that time was not ready for the concept," she said. "It's nice to see council is ready for the concept now."

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Direct Link: http://www.mlive.com/news/ann-arbor/index.ssf/2015/11/ann_arbor_to_recognize_indigen.html

Hui shares indigenous solutions to suicide

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Jo O'Brien, in Hamilton - joanne.obrien@radionz.co.nz

Finding indigenous solutions to preventing suicide was the goal of a hui in Hamilton today.



Te Rau Matatini Pou Ahorangi Chief Executive, Marama Paore.

The hui was held as part of the Healing Our Spirit Worldwide indigenous health conference.

Pou Ahorangi Chief Executive of Te Rau Matatini Marama Parore whose organisation leads the Waka Hourua Māori and Pasifika suicide programme said it is a persistent issue.

"Solutions to date haven't worked, so we need to trust ourselves, indigenous people, Māori people here in New Zealand to design solutions, by ourselves, for ourselves," she said.

Ms Parore said the Ministry of Health trusted Te Rau Matatini with the contract to fund community suicide prevention projects under the Waka Hourua programme.

"There aren't the usual standard mainstream responses, that might be a whānau in the Kaipara in the Waipoua Forest that have a series of meetings to strengthen themselves as a family, right through to hairdressers learning to have conversations about suicide because when you touch somebody's head it's a very intimate space."

She said hui delegates from Australia and Canada had expressed an interest in taking aspects of Waka Hourua back to their home countries.



Sister Kate's Home Kids Aboriginal Managing Director Tjalaminu Mia and a commissioner with Australia's National Mental Health Commission, Professor Pat Dudgeon

Pat Dudgeon, a commissioner with the National Mental Health Commission in Australia, said she was particularly interested in the programme's funding structure, and that communities need to be funded to develop their own responses.

"There has been a history for all indigenous people of well meaning white people in our situation who want to do good for us, but actually end up disempowering us and there are high rates of psychological distress," she said.

Suicide rates for Aboriginal and Torres Strait Islanders are double that of non-indigenous Australians, and Professor Dudgeon said it was alarming that the rate for 15 to 20-year-olds is five to six times the national average.

She said some of the factors causing the disparity are common to all indigenous groups.

"We all have a shared history of being colonised, and that is a factor that does contribute to our great disadvantage, and our struggle to gain equality, but also our struggle to gain recognition of our specific cultural rights."

Professor Dudgeon said in Australia, racism, poverty and the history of the Stolen Generation were also contributing factors.

Tjalaminu Mia, is a Managing Director of Sister Kate's Home Kids Aboriginal Corporation, working in communities with high suicide rates that were greatly affected by the forced removal of indigenous children from their families.

She said they were known across Australia for their successful cultural healing programmes.

"Ranges from yarning circles, wild flower essence therapy, art therapy, and we take a lot of our mob out bush so its virtually back to country to heal to discuss to yarn and to ground our kids in culture," she said.



Audience at the Healing Our Spirit Worldwide indigenous health conference in Hamilton.

In west Auckland, the Tuilaepa Youth Mentoring Service also uses cultural knowledge in its work guiding Māori and Pasifika youth back into education.

Its Chief Executive Robson Tavita said many of the young men that came to them were disengaged from mainstream education and employment and had contemplated suicide.

"I guess for us to have this sort of prevention programme, to give them a light at the end of the tunnel, you can see that their whole attitude and mood changes a lot when they are attending something like ours," he said.

He said working in suicide prevention can be a lonely journey but seeing the work of others at the hui fono helps to strengthen them.

Direct Link: <http://www.radionz.co.nz/news/te-manu-korihi/289941/hui-shares-indigenous-solutions-to-suicide>